£ 1055

E1055



ASTRAL BODY OF DEVELOPED MAN.

~~Plate IV.~~ ~~(see p. 14)~~.

FIRST BOOK
OF
THEOSOPHY

(IN QUESTIONS AND ANSWERS)

BY
P. PAVRI, B.Sc., L.C.E.

WITH A FOREWORD BY
C. JINARAJADASA, M.A. (CANTAB.),
Vice-President, Theosophical Society

To be had from

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, INDIA

Available for sale also from :

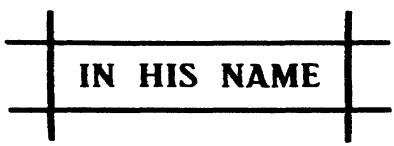
MR. P. PAVRI, B.Sc., L.C.E.

THEOSOPHICAL SOCIETY,

ADYAR, MADRAS.

INDIAN BOOK-SHOP,

BENARES CITY.


IN HIS NAME

FOREWORD

ACCORDING to the range of our ideas, and the vital quality of the ideas themselves, is our efficiency in life. There are many who feel that the ideas which they have received from their environment are sufficient for their needs. But there are others—and they are increasing in number daily—who feel that they must have new ideas, and therefore a new grouping of all their ideas, so as to make an inner habitation for the mind more beautiful than what they have had in the past. The ideas necessary for a cultured man or woman to-day must come not only from religion, but also from science, philosophy, art, philanthropy, and especially from the great department of international interests.

It is to such seekers that Theosophy has a special message, for Theosophy brings out of the past and out of the present a whole host of new ideas, to be examined by those who desire finer mental habitations. The real proof of Theosophy begins when the inquirer finds the truths of Theosophy becoming more and more inseparable from his daily life and thought. It is true that, at first, they must remain mere hypotheses, and that he will have many a question concerning their validity. But each question, if honestly and clearly formulated, brings an equally

clear response, when the answer is sought for in the right direction. Doubts concerning Theosophy are most useful, as they help to understand more accurately its fundamentals.

There are many modes in which Theosophical truths can be grasped by the individual. One mode is to take one idea after another, and examine its validity by presenting doubts concerning it. This latter is especially useful to large numbers of people, who have not time to sit down and survey a great problem in its entirety, because of the limitations imposed upon their time by daily labour, which prevent them from specialising in study. Such must necessarily take up a new philosophy, as it were, piecemeal.

To such Mr. Pavri's books, in the form of question and answer, have come as most helpful aids. The present work surveys the main doctrines of Theosophy one by one, and answers the legitimate questions of the inquirer. This work, as explained by Mr. Pavri, is condensed from a larger work. Several writers have tried to expound Theosophy in the form of question and answer, but few so successfully as Mr. Pavri, who is a deep student of all that has been written on Theosophy by its leading exponents. Mr. Pavri is an excellent guide, and I cordially recommend him to inquirers into Theosophy.

C. JINARAJADASA

PREFACE

THEOSOPHY is, like modern Science, a growing thing and not a dead and definitive doctrine. The book *Theosophy Explained* in its second edition, having been brought up-to-date and being "practically a compendium of the whole Theosophical philosophy", various offers have been made to translate it into nine or ten different languages, Indian as well as European. But a bulky book of that size requires a steady and persevering effort in translation. Again, not only is that book taken up for study-classes in many T.S. Lodges, but it is used as a first book even by beginners in Theosophical study, who are likely to fail to grasp the main principles of Theosophy in the maze of details contained therein.

Therefore, at the suggestion of some friends that book is abridged in its present form, with less than half its contents, but including practically all the important matter, suitable for translation and for a First Book of Theosophy for beginners as well. The book in its present form has partly served its purpose already, in so far as it has been in hand for translation into three Asiatic languages even before its publication.

P. PAVRI

CONTENTS

PAGE

Foreword v
Preface vii

CHAPTER I

WHAT THEOSOPHY IS

Whether Theosophy is a religion . . 1
Fundamental principles of Theosophy . . 2
Rough outline of the teachings of Theosophy . 2
Theosophy and the Theosophical Society; the founding of the T.S. . . . 3
Proofs of the usefulness of Theosophy . . 4
Reasons why many people not only show a dislike to Theosophy, but are positively against it 5
Advantage of the spread of Theosophy . . 6
Three objects of the Theosophical Society; first object: Universal Brotherhood of Humanity 6
How Universal Brotherhood is possible in spite of religious quarrels amongst followers of the same religion 7
Second object: Comparative study of religion . 7

PAGE

How fundamentally all religions are one even though the different world-religions apparently differ so widely 7

How essentials of all religions are the same; reason why Truth, though found in all religions, appears so dissimilar in different religions 9

Whether, after all, Theosophy also cannot be called a religion 10

Whether the T.S. objects to its members following any particular religion 11

Points of difference between Theosophy and what is ordinarily called a religion . . 12

Third object of the T.S. 13

Whether Modern Science is antagonistic to Theosophy 14

Whether Theosophy is a science . . 15

What Theosophy teaches of philosophy . 15

Whether T.S. members are all required to be vegetarians and teetotallers 16

Reasons why many prominent T.S. members are strict vegetarians 16

Whether vegetarianism is practicable; whether a man can live without flesh diet . . 18

Why vegetarian diet is superior to flesh food . 19

Why Theosophists eschew wine and narcotics . 22

Whether the rules of the T.S. require its members to remain unmarried 22

How the study of Theosophy helps a man in the pursuit of practical brotherhood—in

PAGE

alleviating a little of the great misery of the world 23
How Theosophy helps a man in acquiring fuller knowledge of the laws of life and nature; reasons why one should be a Theosophist . 24
Advantages of becoming a member of the T.S. instead of studying Theosophy and even serving humanity without joining the organisation 26

CHAPTER II

God and the Solar System

Whether Theosophists believe in God . . 29
Theosophical conception of God . . 31
Whether the One without a Second builds our solar system 31
How our solar system is formed . . 35
Seven states or kinds of matter; planes of nature 37
What the seven planes of nature have to do with our earth; how our earth is formed . 37
How different kinds of matter occupy the same space without displacing one another . 38
Where the seven planes of nature are located on our earth 39
Names of the seven planes or interpenetrating worlds 40

PAGE

How each plane is subdivided; substates of matter 41
Whether the different worlds or planes as well as subplanes are composed of different kinds of matter 42
Detailed explanation of the above as far as the physical world is concerned . . . 43
How the existence of the planes of nature, not cognised by the physical senses, can be proved 44
Our connection with the higher worlds or planes 45

CHAPTER III

The Constitution of Man

How Theosophy explains the constitution of man 46
How the Monad, the true self, manifests himself in the lower worlds even when he stays all the while in the Monadic or Anupādaka world 47
The three elementals, the mental, the astral and the physical 49
Why the real man wants so many bodies or vehicles; whether he cannot work without these coverings or garments . . . 52
The causal body and its use 53
The mental body of man and its function . 55

PAGE

Why some persons have a fine head for mathematics, and some a fine ear for music, while others have these faculties practically undeveloped 57
The astral body and its function . . 58
Change in the astral body during sleep; its functions during the waking and sleeping states of man 60
Whether a friend or acquaintance in the astral or the mental world can be recognised by his appearance in absence of his physical body . 61
What Theosophy adds to our knowledge about the physical vehicle of man . . . 62
The etheric double and its use . . . 63
What Prāna is 64
Whether a man is the same while asleep and while awake, or whether there is any change during sleep 65
Whether a man leaving his physical body during sleep dies every night and comes to life again every morn 66
The Seven Principles of man . . . 67
What Kāma is 68
What Manas is 69
The two higher principles—Ātmā and Buddhi . 69
Reason of the great difference between animal and man even though the four lower principles are common to both of them . . 70
How a man comes into contact with the different planes by means of his different principles 71

PAGE

The three immortal and the three mortal bodies of man 72

CHAPTER IV

REINCARNATION

Meaning of Reincarnation . . . 74
What it is that reincarnates; object of reincarnation 74
Why we have no memory of past lives . . 76
Reason why an elderly man is not always wiser and more intelligent than a mere boy; why a civilised youth of twenty years is more intelligent than a coolie of fifty . . . 78
Whether a negro boy, if nurtured and trained in Europe, will not be as intelligent and wise as a European boy 79
Whether reincarnation ignores the Law of Heredity which states that the physical, mental and moral peculiarities of children come from the parents . . . 79
Special creation by God for each soul; three explanations for human inequalities, of differences of faculties, opportunities and circumstances: the scientific Law of Heredity, Special Creation by God, and Reincarnation 81
How the increase of population in the world can be explained without the theory of

PAGE

Special Creation and with a fixed number of human egos returning to earth over and over again 82
Necessity for reincarnation . . . 83
Argument about reincarnation from logic . 83
Scientific necessity for reincarnation . . 86
Moral necessity for reincarnation . . 87
How to explain the seemingly useless birth of a new-born babe dying immediately after birth 88
Belief in reincarnation found in religions and philosophy, ancient and modern; approximate number of people who believe in the idea of reincarnation as part of their religious creed 89
Three principal factors which determine the next birth of a man 91
Whether in a new life we come again into contact with the people we love or hate in this life. 93
How the new mental, astral and physical vehicles of man are formed for a new life . 94
Why some persons are born deformed, dwarf, crippled 96
Whether there is a continuous series of incarnations in the same sex, or whether a man in one incarnation can be born as a woman in another 97
Whether very sinful people are ever born in animal bodies, as many Hindus are said to believe, to suffer for the evil actions of their past lives 98

PAGE

At what stage and how reincarnation finishes for an ego 101
Interval between lives—the time that elapses between two incarnations of the same individual 102

CHAPTER V

KARMA

Whether there is anything like luck, fate or destiny; the Law of Karma . . . 106
Two other explanations or theories of human destiny: the Will of God; the Result of Chance 106
Third explanation of human destiny—the Law of Karma 108
How a man becomes master of his own destiny; the three threads of the cord of fate . . 109
First thread of the cord of fate—how thought builds character 110
Second thread of the cord of fate—how desire makes opportunities and attracts objects . 111
Third thread of the cord of fate—how action gives physical environments . . . 112
Whether the conception of destiny, controlled by the Law of Karma, eliminates God from the world 113
Forgiveness of sins 114

PAGE
Whether repentance of sins does any good . 115
Whether we are helpless slaves of destiny; whether Karma is a doctrine of fatalism . 116
How a man is guided into his environments of nationality and family . . . 117
Whether the motive of a particular action affects its result 118
Why some persons with good motives yearning to help others find their way blocked, either from want of power, defective capacity or lack of opportunity 120
Why a man has a bad heredity or congenital diseases 121
How a man, instead of being liberated from the bonds of karma allotted for one life, forges new links in the chain of karma . 121
If some one injures us, how we can know whether it was the result of some evil action by us in the past. 122
The three kinds of karma—Sanchita, Prārabdha and Kriyamāna 123
Whether the pressure of Prārabdha on all our actions makes us helpless slaves with no free-will of our own. 124
How to escape the effects of the two kinds of Prārabdha—the not-fixed and the fixed-not-fixed—though fixed Prārabdha is supposed to be unavoidable 125
Why we should try to help the blind, the crippled or other deserving people in

PAGE

difficulty even when we may believe them to be suffering inevitably as a result of their karma 127
Why a good man fails in business while a bad man succeeds 128
Whether all our sufferings are the results of our past karma 129
Why good and holy persons very often suffer in this world 130
Reason of accidents or seismic catastrophes wherein many suffer together. . . 130
Whether a man will have to meet all those affected by his actions in order to settle his kārmic accounts. 131
Whether the exact time and manner of a man's death are decided at or before his birth . 132
How a man can mould his karma deliberately and so modify his destiny . . . 133
How a man can cease generating new karma and exhaust all past karma in order to attain liberation 135

CHAPTER VI

Life After Death

Advantages of the knowledge, during life, of the conditions on the other side of death . 137

PAGE
What becomes of a man on the other side of death 138
How the real man separates himself from his physical body at death . . . 139
What becomes of the separated etheric double after death 140
Reasons why cremation is preferable to burial . 141
What becomes of the man in his desire-body after he has shaken off the etheric double and is separated from Prāna . . . 142
How a man can prevent the rearrangement of his desire-elemental after death . . 144
State of an ordinary man in Kāmaloka immediately after death 145
The factors on which the length of a man's stay in the astral world after death depends . 148
Surroundings of the astral world . . 149
Whether there is any hell . . . 152
Conditions in Kāmaloka of a very bad man, an ordinary man, and a man with some rational interests 152
Explanation of the Christian doctrine of 'Salvation' even though there is no hell . 155
Factors on which a man's detention in any section of the astral world depends; in what time and how a man passes from the astral to the heaven-world 156
Violent grief of mourners . . . 157
Value of prayers for the dead; how they should be offered 159

PAGE

Whether we shall meet our loved ones who have passed on before us . . . 160
Why a sudden death is undesirable for a man . 161
Whether the astral world is inhabited by others besides the dead . . . 162
Fate of the astral corpse after the man passes on to Devachan 163
What becomes of a man in Devachan or heaven 164
Every one has not the same kind of heaven or the same intensity of bliss there . . 166
How we find our friends and dear ones in the heaven-world 167
Whether a dead man in heaven waits for and watches his friends and dear ones on earth below 168
Seven different heavens; whether a man passes through all these heavens successively as in the case of the subdivisions of the astral plane 169
What happens to a man in the higher heaven in his causal body at the end of his heaven-life in the lower mental world . . . 170

CHAPTER VII

Thought-Power, Its Action and Use

What thought is; how it shows itself . . 172
What the Scriptures of the different world-religions say on the subject of thought . 172

PAGE
Effects of thought: 1. Upon the man himself; 2. External to the man . . . 173
Effects of thought upon the man himself . 174
One of the two effects of thought external to the man—a radiating vibration . . 175
Second effect of thought outside of the man—a floating thought-form 178
Principles on which the production of thought-forms depends 180
Classification of thought-forms natural to the astral and mental planes . . . 183
How to use the knowledge of the action or effect of thought 187
How to forward our own evolution through a knowledge of the power of thought . . 187
How to keep our mind and emotions under control 188
How to build character by the power of thought 189
How to avoid waste of energy . . . 191
What an ordinary man's astral body looks like when seen clairvoyantly . . . 193
How to utilise the power of thought to help others 194
How to help others by thought even when we are out of the physical body during sleep . 196

PAGE

CHAPTER VIII

The Evolution of Life

Meaning of the 'Evolution of Life' . . 199
Motive power of evolution . . . 200
Meaning of the Three Great Outpourings . 200
Reason of the long evolution; goal and purpose of the evolution of life . . . 204
How the Divine Life in the first upward stage of evolution in the mineral, vegetable and animal kingdoms evolves in the germinal life the power to respond 205
Whether each plant and each animal is a separate soul like man . . . 207
Fate of the animal or plant after death. . 208
Number of physical bodies attached to each group-soul 209
Seven Rays or fundamental types of life . 210
Method of individualisation from the animal kingdom 212
Difference between the highest animal and the lowest man 214
Method of human evolution . . . 214
Root-race and sub-race 215
Chain of globes; Scheme of evolution . . 217
First stage of the unfolding Consciousness in man from the early beginnings . . 219
Law of the four successive steps for orderly evolution in the later growth of humanity . 221

PAGE

CHAPTER IX

Our Younger and Elder Brothers

Reason why the 'Brotherhood of Humanity' is made the one obligatory object of the T.S. . 224
How the Brotherhood of Humanity can be established 224
Basis of the brotherhood of man; reason why we do not realise it though recognising it intellectually 225
Where brotherhood can be fully realised . 225
Brotherhood and equality; how brotherhood can exist with inequalities all round among men 226
Theosophical conception of brotherhood in the social system 227
Reason of inequality in different people and in different nations 228
Principle of brotherhood worked out in ancient and modern worlds 228
Our duty as brothers to those above us, those on a level with us, and those below us in the great family of humanity 230
Whether we are united only to the human family by ties of brotherhood 231
How to help our younger brethren in the lower kingdoms 232
What a 'Master' or 'Elder Brother' means . 233
The Occult Hierarchy—the Inner Spiritual Government of our world 234

PAGE

The Great White Brotherhood; object of its existence 238
Some information about the Great Ones in the Hierarchy; places where They live . . 239
Work of the Masters 251
Whether an ordinary man meeting a Master on the physical plane would recognise Him as such 253

CHAPTER X

The Way to the Masters of Wisdom

The way to the Masters of the Wisdom, to the beginning of the Path of spiritual development 255
How the T.S. helps an aspirant in his approach to the Path 256
How a householder, a man in the world surrounded with social duties, family obligations and worldly activities, can lead the spiritual life and thereby prepare himself for the Path. 258
The first step or the most important qualification necessary for approach to the Path . 260
Expectations from one who aspires to become a pupil of the Master; meaning of being a pupil; work of the pupil . . . 261

PAGE

Why the Masters do not take more pupils; why They withhold knowledge and do not remove crime and misery from the world . 262

How the Master knows whether any person among the myriads of men in the whole of humanity is fit for the Path . . . 263

The way in which a man is led to seek the Master 263

The two requirements for the probationary disciple, *i.e.*, Discipline of Life and Qualifications for Discipleship; meaning of the first requirement 265

The second requirement—qualifications demanded from an aspirant ere entrance to the Probationary Path be gained . . 267

How and why a man is first taken as a probationary pupil; object of the stage called Probation 268

Work to be accomplished by one who enters on the Probationary Path; life of the disciple in its early stages 269

What becomes of the pupil after he has acquired the Four Qualifications in the probationary stage; period of that stage and his relation to his Master during that and the other following stages 273

Meaning and object of Initiation . . 276

The Path which finally leads to Perfection . 277

Initiations as found among the Christian doctrines 278

PAGE

How the pupil gets initiated and becomes a member of the Great White Brotherhood . 280

Life of the new Initiate; his work to attain final salvation 280

How the Adept becomes a Master . . 285

ILLUSTRATIONS

PAGE

Astral Body of Developed Man (*Frontispiece*)

Astral Body of Savage 58

Vague Dreamy Devotion, and Intense Devotion 180

Mother's Unselfish Love, and Selfish Appropriative Love 181

Thoughts at a Funeral 182

Astral Body in Intense Anger 183

The above plates are reproduced, by the courtesy of the Theosophical Publishing House, London, from the works of Bishop C. W. Leadbeater.

First Book of Theosophy

CHAPTER I

WHAT THEOSOPHY IS

Question. Theosophy is often referred to as a new-fangled religion. Is it a religion?

Answer. Theosophical teachings being unaccompanied by ritual or ceremonies and being not in the custody of a priesthood, Theosophy is not a religion in itself; but it is the truth—the Ancient Wisdom—which underlies all religions alike, the foundation of all exoteric religions.

Theosophy, being made up of the two Greek words, *Theos*, a God and *Sophia*, wisdom, means Divine Wisdom, and is the same as the Gnosis of the Christians, Brahma Vidyā of the Hindus and Sufism of the Muhammadans.

No doubt to many a western mind its teachings seem to savour of the Oriental religions, because as a matter of fact those religions have retained within

their popular doctrines more of the great truths of nature than has the orthodox faith as commonly preached in Europe or America; and consequently some of the first ideas which a man acquires from the study of Theosophical literature are likely to remind him of what he has heard of the great Eastern Systems.

Q. What are the fundamental principles of Theosophy?

Ans. There are two such principles. The first is the Immanence of God. God is everywhere and in everything. The Divine Life is the spirit in everything that exists, from the atom to the Archangel. All thought, all consciousness are His, for He is the One, the Only, the eternal Life. Thus the essence of Theosophy is the fact that man being sharer of His life can know the Divinity and is himself divine.

But if there be one Life, one Consciousness in all forms with God immanent in all, then as an inevitable corollary to this supreme truth comes the fact of the solidarity of all that lives, of all that is—a universal Brotherhood. The Immanence of God, the Solidarity of Man, these are the basic truths of Theosophy.

Q. Can you give a rough outline of its teachings?

Ans. Its teachings can be outlined thus:

1. That there is one eternal Infinite Reality, one incognisable real Existence.

2. That from That proceeds the manifested God, unfolding from unity to duality and from duality to trinity.

3. That the whole universe with everything within it is a manifestation of the life of God.

4. That there are many mighty intelligences called Archangels, Angels, Devas, who have come out of the manifested God, and are His agents for carrying out His thought and will.

5. That man like his Heavenly Father is divine in essence, his inner Self being eternal.

6. That he develops and evolves by repeated incarnations, into which he is drawn by desire under the Law of Karma in the three worlds, the physical, the astral and the mental, and from which he is set free by knowledge and sacrifice, becoming divine in potency as he had ever been divine in latency.

7. That there are Masters, Perfected Men, Men who have completed Their human evolution, have attained human perfection and have nothing more to learn so far as our human state is concerned.

Q. What is the relation of Theosophy to the Theosophical Society and when was the latter started?

Ans. Theosophy in its teachings and ethics, though not in name, is as old as man, but the word 'Theosophy' is said to date from the third century A.D. when the Eclectic Theosophical System, which later on developed into Neo-Platonism, was started

by Ammonius Saccs and his disciples in Alexandria, though Diogenes Laërtius attributes that system to an Egyptian priest—Pot-Amun—in the early days of the Ptolemaic dynasty.

The Theosophical Society as such was founded by Madame H. P. Blavatsky and Colonel H. S. Olcott at New York, on 17th November, 1875 A.D. In the beginning people not only did not appreciate, but even opposed this really useful movement which is designed for the spiritual uplift of humanity.

Q. But how can you prove the usefulness of Theosophy ?

Ans. The usefulness of Theosophy lies in the true conception of the Plan of God, in the proper understanding of the purpose of life, in the solution of the problems of life and death, in the sure confidence in Divine Justice, in the mental and emotional consolation, in the absolute freedom from helplessness and hopelessness, in the utter absence of fear and worry and in the opportunity of intelligent and willing co-operation with the Divine Plan and of quick attainment of the goal of human life.

But the test of the usefulness of Theosophy lies in its adoption by sensible and intelligent people, in the consequent improvement of their conduct in daily life, and in its gradual permeation of world literature. Materialism was making very rapid advances amongst the civilised nations of the West, and Science in its progress was drifting towards materialism. And so

it was thought wise to reproclaim the eternal Truth in the form of Theosophy which is suited to the mind and attitude of the man of the present day. The Theosophical Society, once started, went on expanding through its numerous branches—2,583 branches upto 1926—in different parts of the world and still does so. No other system of thought whatsoever has made such rapid progress throughout the world amongst peoples of different religions during a period of only fifty years.

Q. If Theosophy reproclaims the eternal Truth and solves the problems of life and death, how is it that so many people not only show a dislike to it, but are positively against it ?

Ans. There are several reasons for that dislike and antagonism. First, though some of the teachings of Theosophy are so simple and practical that any person of average intelligence can understand and follow them, it is not a subject to be easily grasped or understood in its higher details without special efforts. Secondly, the unselfish code of Theosophy can appeal only to the limited few who may be prepared to lead a life of great purity. Thirdly, Theosophy kills out superstition and bigotry masquerading as religion, and so when truths are presented which flatly contradict many of the human vagaries cherished by sectarians, they are not acceptable to those who have not made a deep study of their own religion and who naturally prefer to

cling to their old beliefs. Such is human nature, and it is not easy to uproot long-cherished ideas, false though they be. Fourthly, there is the unfamiliar character of the Theosophic teachings, and a glance at the history of any new thought, religious or philosophic, will show that all possible impediments have always been put in its path by those who hate innovations.

As a man makes intellectual progress, his ideas about religion undergo a great change, and his bigotry also is reduced in proportion. But bigots and fanatics of all religions who, in spite of their ignorance of even the elementary principles of other religions, consider their own particular religion as the only true one and show contempt for all others, simply proclaim their own folly. Similarly, none of those who show a dislike to Theosophy and believe it to be against their own religion, is found to have truly understood his own religion or studied even the first principles of Theosophy.

Q. What is the advantage of the spread of Theosophy?

Ans. The Society has three objects, and tremendous would be the advantage if even one of those objects were really fulfilled.

Q. What are those objects?

Ans. The first and most important object is "to form a nucleus of the universal Brotherhood of

Humanity, without distinction of race, creed, sex, caste or colour ", and acceptance of such a Universal Brotherhood is the only condition of admission into the Society.

Q. How is it possible to have a universal brotherhood when persons of even the same religion quarrel amongst themselves ?

Ans. If the second object be understood and followed, universal brotherhood is not impossible, and that second object is " to encourage the study of comparative religion, philosophy and science ".

Q. Wherein lies the advantage then ?

Ans. A study of comparative religion proves that the origin and essence of all religions are the same, and that fundamentally all religions are one, teaching the same truths and inculcating the same ideals of conduct and life.

Q. How is that possible when the different world-religions apparently differ so widely ?

Ans. The Immanence of God is the basis of Religion, and the various religions are methods by which man carries on his search after God—and here lies the justification for variety. There are many types of mind, and different religions were planned to appeal to different races and temperaments.

Again, people are in different stages of evolution, and what suits one stage may not suit another. For example, a young or savage nation—that is, a nation whose people have not had much experience and training in a series of human incarnations, and whose chief pleasures are eating and drinking and hunting for food—would require a very simple kind of religion which would teach that there is a God who is good, that they should do right to please Him and gain happiness after death, but that if they did wrong, He would punish them and make them suffer after death.

But when the same men have passed through many more earth lives, and have been born into more civilised nations, they would require a higher and more spiritual form of religion as they would have greatly developed their intellectual and moral faculties.

The apparent differences between various religions are due to the national and racial characteristics and the varying stages of intellectual growth of the people concerned, as well as to the accretions of rites and ceremonies and the serious misrepresentations, distortions and wrong interpretations of basic truths taught by their Founders.

Again, Truth may be expressed in a hundred different ways, but the whole can never be fully expressed. Still each religion has its own characteristic perfection or key-note, its message to mankind, and the study of all religions is thus necessary to know the many-sided Truth.

Thus following the second object one sees that no one particular religion is in sole possession of Truth, and so one does not feel prejudiced against other religions. Hence brotherhood is more likely to be realised practically amongst all men as it is already a fact in nature, all being children of the same Father.

Q. You say that the essentials of all religions are the same; how so? Moreover, if Truth is found in all religions, why does it appear so dissimilar in different religions?

Ans. All religions have grown round some great Teachers—in fact their very names are taken from those Founders, like Christianity, Buddhism, Zoroastrianism, Muhammadanism. The Founders of religions are all Divine Men under the World-Teacher, members of a Great Brotherhood, who guide mankind and are in charge of a body of teachings, called the Ancient or Divine Wisdom. When a portion of mankind is ready for some new teaching, one of the Brotherhood is born amongst them to found a new religion, who ever brings with Him the same truths, the same teachings, but shapes the form of those teachings to suit the conditions of the time, such as the intellectual stage of the people to whom He comes, their type, their needs, their capacities. Thus owing to the common divine origin, the essentials of all religions are the same, though the non-essentials vary.

As one white light includes all colours within itself, so the different religions represent the varied colours which in their union form the one white ray of Truth. As water in differently-coloured glass tumblers appears differently coloured though really colourless, as the same sun seen through differently-coloured glasses appears differently coloured, similarly the same Truth appears different owing to the outer garbs of different religions, necessary for its expression, being differently coloured according to the needs and capacities of the different types of people for whom it is primarily intended.

We read in one of the Eastern Scriptures, the Bhagavad-Gītā of the Hindus: "Mankind comes to Me along many roads, and on whatever road a man approaches Me, on that road do I welcome him, for all roads are Mine." That is a great truth. God is the centre, the religions are all on the circumference; and as all the radii lead to the centre, so all religions lead to God at last. What is wanted is that each one of us should deepen and spiritualise his own religion and see the essential identity of all religions, by an unbiassed study of comparative religion, assisted by the deeper truths and esoteric teachings of Theosophy.

Q. After all, cannot Theosophy also be called a religion?

Ans. Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed

as the exclusive possession of any. Still from a certain point of view we may think of it as a religion in itself, giving its followers a rule of life, not based on commands, but on plain common sense, proved by facts.

It may be called a religion also because it shows us the ordinary course of evolution, and at the same time points out the short cut to the goal of human life through quicker progress by means of conscious effort. Further, as by a study of comparative religion Theosophy proves all religions to be identical in essence and origin, it can be called the key to all religions. It gives a common-sense explanation of matters considered as mere superstition in religions. It has nothing to do with external ceremonies of any one religion, but is concerned only with the truth underlying them all. Hence the motto which the Society has adopted: "**There is no religion higher than Truth.**"

The members of the Society are not compelled to accept all the statements of Theosophy on blind faith, but are free to accept as much as appeals to them as true.

Q. Does the T.S. object to its members following any particular religion?

Ans. Certainly not. It has persons of all religions as its members. "Pure thoughts, pure words, pure deeds" being the sum total of all religions, he who

practises these in one religion can be considered a follower of any other or all religions.

Members of the T. S. study Theosophical truths, and Theosophists endeavour to live them. Everyone, of any religion or of none, willing to study, to be tolerant, to aim high and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

Q. Are there any points of difference between Theosophy and what is ordinarily called a religion?

Ans. There are two points of difference. The first is that Theosophy does not demand blind faith from its followers. They are asked either to know a thing by experience, reasoning or intuition, or suspend judgment about it. As beginners naturally cannot know for themselves, they are asked to accept as probable the statements made by experts till they can themselves verify them and convince themselves of their truth.

The second point of difference is that Theosophy does not try to convert any man from the religion he holds and does not emphasise the superiority of one religion over others. On the contrary, it explains to him the inner and deeper meanings of statements and ceremonies of his own religion, arouses in him a deeper appreciation of his faith than what he possessed before he took up its study, teaches him to live his religion better than he did before, and in many cases gives him back, on a more intelligent

basis and a higher level, the faith in it which he had all but lost.

The cardinal policy of the Theosophical Society, maintained since its inception, has been that differences of religious belief are to be respected. Finding the same great truths as to life, death and conduct enshrined in all great religions, the Society seeks to work for all religions rather than for one. It believes that the existing faith of any particular country is, on the whole, best suited to its people, and it tries to strengthen and purify that faith rather than implant an alien faith in its stead. Thus it works in India for the revival and purification of Hinduism, in Ceylon for the cause of Buddhism, and in Europe and America for the true interpretation of the glorious religion of the Christ. As Mrs. Besant once pithily said about the Theosophical position, "Theosophy asks you to *live* your religion, not to *leave* it."

Q. Now what is the third object of the Society?

Ans. It is "to investigate the unexplained laws of nature and the powers latent in man". Spiritual intuitions in man have to be kept alive, and bigotry in every form—religious, scientific or social—has to be opposed and counteracted. For this purpose we have to try to acquire a knowledge of all the laws of nature, *i.e.*, invariable sequences existing in nature, and especially encourage the study of those laws least understood by modern men—the so-called

Ans. Theosophy is a philosophy of life and explains that the solar system is a magnificent manifestation of the Divine Life with man as a part of it. It states that man as seen by developed faculties is not a body having a soul, but *is* a soul and *has* a body—in fact several bodies, to act as vehicles in various worlds. There are several worlds interpenetrating one another and simultaneously present with us here all the time, though in our waking consciousness we are aware of only the lowest world, the physical. Man progresses life after life under the Laws of Reincarnation and Karma till he realises the unity of all that is, and reaches the knowledge of the One. He is the master of his own destiny, reaping in another life as he sows in one.

Q. Is it true that the members of your Society are all required to be vegetarians and teetotallers?

Ans. Nothing of the kind. Our Society merely expects all its members to try to serve other people and be kind and unselfish in their dealings with them. Its members should live the law of Brotherhood, the first object of the Society, and be tolerant to all religions.

Q. Then why are many of your prominent members strict vegetarians?

Ans. The study of Theosophical truths is not hindered by the use of flesh diet or alcoholic drinks.

But really earnest students wish to do more than mere theoretical study. They want to study Occultism, the Secret Science which teaches the secret potency of things in Nature and develops the hidden powers latent in man. They want to acquire wisdom and power by occult study in order to help others, and to know truth by direct personal experience and not to take it on trust.

Now the first thing an aspirant learns is the true relation of the physical body to the inner man and the supreme importance of the latter over the physical sheath. He then knows that the physical body must be maintained perfectly pure if a complete mastery over that body with its passions and desires is to be attained.

Again, flesh diet not only affects the physical body for the worse, but also has a coarsening effect on the man himself. A modern scientist has shown that animal tissue, however cooked, retains marked characteristics of the animal to which it belongs; while occult science proves that when that flesh is assimilated by man as food, it imparts to him some of the characteristics of the animal it comes from, coarsening and animalising the man. Such evil effects are greatest from the flesh of large animals, less from birds and fish and practically none from vegetables.

Even amongst animals there is a deal of difference between the herbivorous and the carnivorous. The former like cows, goats, lambs, horses, parrots, doves, etc., have pure physical bodies which look

clean and delicate, so that one is tempted to approach and caress them, while on the contrary the carnivorous animals like tigers, lions, foxes, rats, crows, etc., give out offensive smells and are always unclean. Flesh-eaters themselves, in the so-called civilised countries, do not eat carnivorous animals, because the flesh of those animals is very coarse and rank, and birds living on fish are avoided for the same reasons. There is a difference even in the natures of the herbivorous and carnivorous animals, the former being gentle, and the latter ferocious. Moreover, the animals really useful to man like horses, bullocks, cows, buffaloes, elephants, goats, lambs, etc., are practically all herbivorous.

Besides this, a Theosophist is averse to causing pain to other creatures or injuring them, as he knows that the animal world does not exist merely to satisfy man's cravings, but has an evolution of its own.

Q. Vegetarianism seems a beautiful theory, but is it practicable? Can a man live without flesh diet?

Ans. The objection is founded upon ignorance. Thousands and millions live without flesh as food, and it is a pity that men and women, otherwise morally clean, should be taught that they cannot subsist without the corpse of a slaughtered animal as their necessary dietary.

Q. But can you say that a vegetarian diet is superior to flesh food? If so, please give reasons.

Ans. Certainly.

1. Vegetables have more nutrition than an equal amount of dead flesh.

There are four elements necessary for the repair and the upbuilding of the body: (1) Proteins or nitrogenous foods; (2) Carbo-hydrates; (3) Hydrocarbons or fats; (4) Salts. These elements are found in larger proportions in vegetable than in animal tissue. Thus nuts, peas, beans, milk and cheese have a large percentage of nitrogenous matter. Wheat, oats, rice and other grains, fruits and most of the vegetables are mainly carbohydrates, *i.e.*, starches and sugars. Nearly all the protein foods and vegetable oils furnish hydrocarbons or fats, while the valuable organic mineral elements of iron, potassium, lime, soda, etc., which serve as eliminators, antiseptics, blood-purifiers and producers of a kind of electro-magnetic energy, are mostly found in the plant kingdom, the main supply coming from fruit and vegetables.

But recently, since 1906, certain substances, certain dietary factors, called vitamins, have been discovered in food stuffs. The presence of these vitamins is necessary for the promotion of growth and support of life, and most malnutrition is found to be due to their absence. Vegetables are the most important sources of vitamins in everyday life—especially those that can be eaten raw.

2. It causes less disease.

Flesh is infected to an enormous extent with terrible diseases like cancer, consumption, intestinal worms, etc., which are readily communicated to man. In his fifth report to the Privy Council in England we find Professor Gamgee stating that " one-fifth of the total amount of meat consumed in England is derived from animals killed in a state of malignant disease ", while there is hardly a disease transmitted by vegetables.

A very large number of medical men who are progressive and who have studied the matter of " Diet in relation to health ", forbid their patients to eat any flesh—not only as a means of alleviating such ailments as Gout, Rheumatism, etc., but also as a preventive of uric-acid maladies and diseases of many kinds, including Cancer, Appendicitis and Tuberculosis. Again, wounds heal more quickly and fever is less readily caught—and if caught, more readily cured—among people who do not eat animal corpses.

3. It is more natural to man whose teeth have not the slightest resemblance to those of carnivorous animals, and whose alimentary canal seems better adapted for vegetarian than for meat diet.

" Man is a frugivorous animal, and neither his internal organs, his teeth, nor his external appearance, resemble in any way those of carnivorous animals."

4. It gives greater strength.

Flesh-eaters boast of their vigour of body, but they have not the endurance of vegetarians. The

former may do a large amount of work for a short time when well-fed, but soon get hungry and weak, while the latter can endure long periods of work under the most trying conditions.

5. It produces less animal passion.

Flesh diet intensifies man's lower nature and produces a craving for strong drink, which in turn increases animal passions.

Then there is the question of cruelty to animals, the sin of slaughter and the degradation of the slaughterman. He who feeds upon dead flesh encourages that work and has his share in that horrible guilt.

Thus we can understand how unclean flesh-eaters must be in spite of their external wash of the body and their scented clothes. The physical body of man is only one of his seven constituents, while the skin of the body is not even the hundredth part of that body; then how little can the whole body, much less the whole man, be considered clean by simply washing the skin? That body alone can be called pure, the whole of which, including blood, muscles, bones, etc., is composed of pure particles. But if it be made a graveyard by introducing corpses of dead animals into it, it can never be really clean.

It is true that the purity of the heart and of the soul is more important to man than that of the body. Yet that is surely no reason why we should not have both.

Again, man's body is a temple of God, and should not be made a graveyard. None of the occultists,

prophets or other light-bringers has ever lived on this disgusting diet or commended its use as food.

Q. Then you also eschew wines and narcotics ?

Ans. Alcohol in any form has a directly pernicious effect on certain centres in the brain and does a man more harm than even meat, as it hinders the development of his inner powers and stunts his moral and spiritual growth. All narcotic drugs are similarly injurious, though less so than wines or spirits.

Q. Is it true that your rules require the members to remain unmarried ?

Ans. We require nothing of the kind as there is perfect individual freedom of opinion and action in our Society. Moreover, only very few can have complete control over their passions, and discouragement of marriage means increase of immorality.

Again, a married man has to look after and maintain his family, whereby the quality of unselfish love is developed within him life after life, so much so that later on he learns to labour for and love the whole world. On the contrary, he who refrains from marriage is ordinarily wholly absorbed in self-interest, and is consequently likely to develop the base quality of selfishness; so a married life is advisable for all ordinary men who, though earnest and ardent workers for Theosophy, have still ties binding them

to the world. But for him who has for ever done with worldly life, who desires only to know truth in order to help others and who is in the most deadly earnest to gain his end, celibacy is generally advisable, because just as one cannot serve two masters, it is impossible for such a man both to pursue occultism and lead a worldly life. If he tried to do this, he would fail in doing either properly. Hence celibacy is desirable and even necessary for the few who are determined to tread the path which leads to the highest goal. Marriage is also incompatible with some special forms of Yoga—the systems which seek an expansion of self-consciousness above the physical state—and men and women who want to practise these must become celibates. On the other hand, there are cases in which marriage is necessary to provide bodies for certain types of soul or to perpetuate some useful race or family. Moreover, if occultists married occultists, they would help rather than hinder one another.

Q. How will the study of Theosophy help me in the pursuit of practical brotherhood—in alleviating a little of the great misery of the world?

Ans. Till we know the root-cause of all the pains and miseries of the world, we cannot put an end to them; our time is taken up merely in fighting the diseases or evils after they have started. This does not imply that the treatment of diseases is useless, but it is obviously better to remove the cause of disease

or evil in the world and thus put an end to all misery.

There is a law of cause and effect in the world, which means that there can be no effect without a cause. Now if we know the cause which produces pain and misery, we can, by removing that cause, put a stop to and prevent all the pain and misery of the world.

The root of all evil and misery is ignorance. The ordinary man has no idea of the laws of nature in the physical world, much less in the mental and moral worlds. Not knowing who he is and what his true happiness consists in, he foolishly goes after the wrong thing and in consequence suffers pain and misery. So until he has acquired a knowledge of the laws of life and nature by the study of Divine Wisdom or Theosophy, he is not likely to be free from pain and suffering.

Q. How will Theosophy help me in acquiring a fuller knowledge of the laws of life and nature and why should I be a Theosophist?

Ans. "Ten Good Reasons for Theosophy" are sometimes given as under:

1. It solves the Riddle of the Universe: harmonising the facts of Science with the fundamental truths of Religion.

2. It proves life worth living, by rendering it intelligible, and demonstrating the justice and the love which guide its evolution.

3. It removes all fear of death, and much of its sorrow; recognising birth and death, joy and sorrow, as alternating incidents in a cycle of endless progress.

4. It insists upon the optimistic view of life; proclaiming man the Master of his own destiny; child of his past; parent of his future.

5. It demonstrates the Power, the Wisdom, and the Love of God; notwithstanding all the sorrow and misery of the world.

6. It brings hope to the hopeless; showing that no effort is ever wasted, no error irretrievable.

7. It proclaims the Fatherhood of God; hence the Sonship of Man, and his ultimate attainment of perfection.

8. It declares the universality of the Law of Causation, maintaining that—"whatsoever a man soweth, that shall he also reap", in this, and in all other worlds.

9. It regards the world as a school to which man returns again and again until all its lessons are acquired.

10. It affirms the Brotherhood of man; and provides a basis of union for all who desire to work for its realisation.

"Theosophy gives Science new realms to conquer; it lifts the hopelessness from social conditions; it shows the way to perfect self-sacrifice; it teaches Reincarnation, Karma and Brotherhood. These are some of the reasons why you should be a Theosophist."

Q. But one can be a Theosophist at heart, study Theosophy and also serve humanity in all possible ways without joining the organisation. Wherein, then, lies the advantage of becoming a member of the Society?

Ans. Persons should come into the Society not "to get" but "to give"; to be enrolled amongst the Servants of Humanity who are working for the coming recognition of a spiritual Brotherhood amongst men.

But the practical application of Theosophy is philanthropy, and the true Theosophist is ever a philanthropist. Now, work is more useful and effective when carried on with concerted effort by a group or a society than when undertaken by independent individuals, and the problems of the spiritual and social progress of the world can be dealt with much better by such a Society under the guidance of the Great Ones than by individual men, however sincere and well-intentioned they may be.

Many could not help coming into the Society, for they have in the past taken great pains to study the Ancient Wisdom. Their brains may not remember, they may not be aware of it, but their ego knows and in their superconsciousness that knowledge resides. The proof that the memory is there, that the consciousness is awake on the higher planes, lies in the fact that, unlike otherwise clever people who feel a sort of intellectual vagueness in the study

of Theosophy, they are able quickly to grasp all the main Theosophical principles, and feel like traversing old ground, reviving ancient memories of the knowledge imbibed in the past.

One chief value of membership in the Society lies in the insight it gives a member into certain fundamental truths—Laws of Reincarnation and Karma and Brotherhood of man—knowledge of which makes for contentment and hopeful endeavour, ignorance of which leads to misery and despair. Of course, knowledge is valueless save as it is transmuted into service, and membership in the Society, meaning added knowledge through the companionship of others who know, emphatically means increased and more effective service.

A man by joining the Society may be able to serve as a channel through which spiritual life may be poured into the religion to which he belongs, and may thus be honoured by being used by the Guardians of Humanity in Their great work of quickening evolution and of lifting the world.

Finally, Theosophy in the T. S. is divided into exoteric and esoteric sections, and none who has not been a member of the exoteric section for the period of a prescribed number of years can have the privilege of the esoteric instructions, the genuine doctrines of the Esoteric Philosophy, the higher spiritual teachings delivered only to members of the Inner or Esoteric School of Theosophy. Thus one who becomes a member of the E. S. T. can, by the training of his higher bodies and by unselfish work

for humanity, become a pupil of a Master of the Wisdom, hasten his progress on the Path and compress into a few lives the evolution which otherwise would take many thousands of years.

CHAPTER II

GOD AND THE SOLAR SYSTEM

Question. Do you believe in God?

Answer. If you mean an extra-cosmic and anthropomorphic God, or if you think that the relation between God and the universe (or our world) is as that between the potter and the pot, such a God we absolutely deny for several reasons. First, He is called by His devotees infinite and absolute. Now form implies limitation, a beginning and an end; and if God be infinite, limitless and absolute, how can He be thought of as limited to a form? Secondly, if He be limitless, He must be everywhere; and if He be everywhere, He cannot create an external universe, for where lies the space for creation? Thirdly, thinking and planning is necessary before creation, but how can the Absolute think, because thinking implies a relation with something thought of, limited and finite? Fourthly, a creator must make some movement in space to create a universe, which seems impossible for the Infinite who is already everywhere. Fifthly, if God is separate from His universe, that is, if God is one thing and the universe something else, like the potter and the pot, whence did God bring

the material for creation when it is believed that there was nothing but God in the beginning? Therefore we cannot believe in such an ultimate extra-cosmic God.

Again, God is called all-just and all-merciful on the one hand, and on the other He is believed to be the dispenser of gloom and glory, of pain and happiness, to mankind. But if one person leads a happy life from birth to death and another has to suffer all through his life, at the sweet will of God, such a God can either be only all-powerful (without being just) or all-just (without being powerful).

Moreover, some people who profess to believe that God is all-mighty, at the same time believe that Satan must be the cause of all misery and pain in the world. But if so, it implies that such a God is powerless against Satan, and consequently not all-powerful.

Once again, God is called all-knowing or omniscient, that is, knower of past, present and future. In the same breath it is said that His own angel went against Him and turned Satan. This suggests that God had not the prescience to know that His own angel would go against Him, and consequently He cannot be called all-knowing.

Yet again, God is considered to be infinite and omnipresent, but He is expected to be seen and met with in heaven only. These two things seem incompatible. If infinite or without form or limit, how can He be in heaven alone, or sit or stand at any particular place? Such a God seems merely to be

the creation of the imagination of the childish and the thoughtless, and is a philosophical and logical absurdity.

Q. Then please explain your conception of God.

Ans. We believe in the One Existence, the One who is the centre of all life; an Omnipresent, Eternal, Boundless and Immutable PRINCIPLE, on which all speculation is impossible; the One only without a Second; One Infinite, Eternal, Changeless Existence; the All; one Eternal Now without past, present or future; the Unmanifested Logos; Boundless Space—*Zarwāné Akrané*—of Zoroastrianism; called by the Hindus, Parabrahman—the Supreme Brahman; Paramātman—the Supreme Self; also the Nirguna Brahman—the Brahman without attributes or the unconditioned Brahman.

From That all comes forth; to That all returns. That includes within itself all that ever has been, is, and can be. As a wave rises in the ocean, a universe rises in the All. As the wave sinks again into the ocean, a universe sinks again into the All. As the ocean is water, and the wave a form or manifestation of the water, so is there one Existence, and the universe is a form, or manifestation, of the Existence. Thus all universes rise and fall in the All, are born and die in His immensity.

Q. Then does the One without a Second build our Solar System?

Ans. No, not directly. Coming forth from the depth of the One Existence, a Logos, by imposing upon Himself a limit, becomes the manifested God, and tracing the limiting sphere of His activity outlines the area of His universe. This manifested Logos is not "a Second," but "The One" in manifestation, the Saguna Brahman, the Brahman with attributes, the Cosmic Logos, the Supreme Ruler of the universe. He manifests a part of Himself, establishes the universe with a portion of Himself, all-transcending, all-embracing, the manifested God, limiting Himself by manifestation. He then unfolds Himself into a threefold form, the three great Logoi of cosmic evolution, so that Trimurti or Trinity is the aspect towards the universe of the Manifested God.

Associated with the work of the Cosmic Logos in the universe are seven Embodiments of His nature, called the seven Cosmic Planetary Logoi. All the stars in the universe, which are centres of great evolutionary systems, belong to one or other of these great Seven, and are in some way expressions of Their life, as They in turn are expressions of the One Life of the Cosmic Logos.

In the One Existence are innumerable universes; in each universe countless solar systems. Each solar system is energised and controlled by a mighty Being, Ishvara, the Solar Logos, the Solar Deity. He is to that system all that men mean by God. He permeates it; there is nothing which is not He. He is immanent in every atom of the system, all-pervading, all-sustaining, all-evolving. He is in everything, and

everything is in Him. Out of Himself our Solar Logos has called our solar system into being, and we who are in it, are evolving fragments of His life; from Him we all have come; into Him we shall all return.

Yet He exists above His system, living a stupendous life of His own among His Peers—other Solar Logoi, Brother-Stars of His Company. Of that higher life of His we can know nothing, but when He puts Himself down into such conditions as are within our reach, His manifestation is ever threefold. In the evolution of any solar system, three of the highest principles of the Logos of the system (generally called the three Logoi of the system) correspond to and respectively fulfil the functions of the three Great Logoi of cosmic evolution. And so the manifestation of the Logos of our system is threefold; three, yet fundamentally one; three Persons (for person means a mask), yet one God, showing Himself in those three aspects which are but facets of Him.

The aspect of Ishvara in which He creates the worlds is named Brahmā by the Hindus, and the Holy Ghost by the Christians. That aspect in which Ishvara preserves and maintains the worlds, is named Vishnu by the Hindus, the Son by the Christians. The aspect in which He dissolves the worlds when they are worn out and of no further use, is named Shiva or Mahādeva by the Hindus, the Father by the Christians.

Next below the Solar Deity, yet also in some mysterious manner part of Him—like the Cosmic Logos and His seven Embodiments, the seven Cosmic

Planetary Logoi—come His seven ministers, the seven channels of His inexhaustible Life, called the seven Solar Planetary Logoi or the Planetary Spirits. In Hinduism they are called the seven Prajāpatis (Lords of Creatures), in Zoroastrianism the seven Ameshā Spentās (Immortal Holy Ones), in the Hebrew and Christian tradition the "Seven Spirits before the throne of God". Each of the seven is the Head and Ruler of hierarchies of creative entities who work under His direction in the building and sustaining of the solar system; under each are ranged Devas—Shining Ones—or Angelic hosts, the innumerable ministers of the Supreme Will.

Presiding over our world there is a great Official who represents the Solar Deity. He is the true King of this world, in absolute control of all evolution that takes place upon our planet, and under Him are ministers in charge of different departments.

Thus the God we believe in, the Supreme Lord of our system, manifests Himself in the system under a triple form, a Trinity; the Regenerator, the Preserver, the Creator; spoken of by the Theosophist as the First, the Second and the Third Logos; the Father, the Son and the Holy Spirit of the Christian; Shiva, Vishnu and Brahmā of the Hindu; the Kether, Chochmah and Binah of the Hebrew Kabbalist; Ahura, Mazda and Ahuramazda—the Life, Wisdom and the One Existence—of the Zoroastrian. He is everywhere and in everything, and is everything. The whole world is but a manifestation of Him. He is manifested in countless forms, in countless grades of

living intelligences, who all come forth from Him, as later on from Him come forth vegetable, animal and man. Thus there is only the One Life manifested in infinite forms. Man, vegetable, mineral, are all expressions of that Life. The grain of dust could not be, were God absent from it; the loftiest Archangel is but another expression of Him, of the One. Thus God being immanent in all, all are sharers in one Life and form one great Brotherhood.

Q. How is our solar system formed?

Ans. At the earliest point of history that we can reach, the opposites of spirit and matter, of life and form, are already in full activity. What we commonly call force and matter are in reality two varieties of spirit at different stages in evolution. The ultimate root-matter as seen at our level is what scientists call the æther of space. This substance, spoken of in Theosophical studies as *Koilon* or 'the emptiness', originally filled all space, but some Being, infinitely higher than our Solar Deity, changed this condition of rest by pouring out His force into a certain section of this matter, a section of the size of a whole universe. The introduction of that force formed within the æther an incalculable number of tiny spherical bubbles. Each 'bubble' or point of light is where *Koilon* is not; each bubble is in reality a point of His consciousness, and persists only so long as He wills to keep back the enveloping *Koilon*. These bubbles are the ultimate atoms, final

units, of which what we call matter is composed; and thus matter is nothing but holes in æther.

When the Solar Deity begins to make His system, He finds this material of an infinite number of tiny bubbles ready to His hand. He first defines the limit of His field of activity, a vast sphere with a circumference far larger than the orbit of the outermost of His future planets. Within the limit of that sphere He sets up a kind of gigantic vortex, sweeping together all the bubbles into a vast central mass —the material of the nebula that is to be. Acting through His Third Aspect He sends forth into this stupendous revolving sphere seven successive impulses of force, gathering together the bubbles into ever more and more complex aggregations, as also stated in the Three Great Outpourings in Chapter VIII. In this way are formed seven gigantic interpenetrating and concentric worlds of matter, all one in essence because built of the same kind of matter, but differing in their degree of density. These seven types of matter or kinds of atoms—the grossest of which is the ultimate physical atom—are freely intermingled, so that specimens of each type would be found in the smallest portion of the sphere taken at random.

This process extended over long periods of time; but as ages rolled on, the stage of a vast glowing nebula was reached. As the sphere cooled, still rapidly rotating, it flattened into a huge disc and broke up into rings surrounding a central body which later on formed our sun. The Deity then set up in

the thickness of each ring a subsidiary vortex, collecting therein a great deal of the matter of the ring which formed a planet round the central body. The collision of the gathered fragments having caused a revival of the heat, the resulting planet was for a long time a mass of glowing gas, but gradually it cooled once more until it became fit for human habitation.

Each of the planets of our solar system is thus composed of seven types of atoms, aggregations of which yield the seven fundamental types of matter found in the system, each denser than its predecessor and called a plane of nature.

Q. Ordinarily we know of only three states of matter—solid, liquid and gaseous. Then what are these seven kinds, and what do you mean by planes of nature?

Ans. What we usually call solid, liquid and gaseous are merely substates or subdivisions of the lowest, the physical kind of matter. The whole matter of the solar system is made up of seven types of atoms of varying densities, from the grossest to the rarest, and each region, with its matter composed of a particular type of atoms and correlated with a distinct stage of consciousness, is called a plane or world, and hence we recognise seven such planes in the solar system.

Q. What have these planes to do with our earth and how is our earth formed?

Ans. These seven types of matter interpenetrating one another are partly aggregated into planets, worlds or globes, and are not evenly spread over the whole area of the solar system. The three finest do spread over the whole, and are thus common to the system, but the four denser kinds compose and surround the globes and planets. The earth we live on, being one of those planets, is not built up of the matter of the lowest or seventh plane or world alone, but has also an abundant supply of the matter of the sixth, the fifth and other worlds. Particles of matter even in the hardest substance never actually touch one another, as has been fully proved by men of science. The atoms are extremely minute in proportion to the spaces between them, each being like a solitary speck of dust in a large hall. So all the other kinds of atoms of all those other subtler planes have ample room, not only to lie between the atoms of the denser matter, but also to move freely among and around them. Consequently, the globe upon which we live is not one world composed of matter of one type only, but seven worlds made up of matter of different types, interpenetrating one another and all occupying the same space.

Q. How can different kinds of matter occupy the same space without displacing one another ?

Ans. That is possible owing to the space between the atoms always being proportionately much larger than the size of those atoms. Take the example of a

sponge or a cloth-ball dipped in water. The solid matter of the ball or the sponge occupies a certain space, but all the holes or interspaces in that sponge hold water, and thus water practically occupies the same space as the sponge. At the same time minute particles of air are held suspended in the water, and thus the solid, liquid and gaseous matter occupies the same space in that sponge.

Q. Where are these different planes located on our earth?

Ans. The subtle worlds are all around us, though we are normally unconscious of their existence. They are not one over the other like the layers of an onion, but are contained one within the other, the solid physical earth being embedded in the very heart of them all. The sixth world is larger than the seventh, the physical, and extends much farther into space, but at the same time permeates everywhere the physical matter of the earth. The fifth extends beyond the sixth, but permeates the other two like water vapour spreading through the air. Thus the world in which we live is not one world, but seven interpenetrating worlds all occupying the same space except that the finer kinds of matter extend further from the centre than do the grosser kinds.

The matter of the astral world stretches to a little less than the mean distance of the moon. Thus the two physical globes—the earth and the moon—

being about 239,000 miles apart, their astral spheres touch each other when the moon is at a point in its orbit nearest the earth, *i.e.*, in perigee, but not when she is most remote from the earth or in apogee. The mental world is a still larger sphere of mental matter, while with the higher globes we have spheres large enough to touch the corresponding spheres of other planets of our solar system.

Q. How are these seven planes or interpenetrating worlds named ?

Ans. The highest or the subtlest region is called the Mahāparānirvanic, or the Ādi or the Divine. The second is named Parānirvānic or the Anupādaka, also called Monadic, because therein dwell the sparks of the Divine Life, the human Monads, it being the birth-place and habitat of the human Self, the Monad, the God in man. The third is called the Nirvānic or the Ātmic, as the highest spirit in man —Ātmā—as now constituted, functions in it. The fourth is the Buddhic or the Intuitional world, the world of the highest intuitions. The last two are also called the spiritual planes, for there the man realises himself as divine. The fifth, still more dense, is called the Mānasic, the Intellectual, or the mental, the mind of man being formed of the matter of that plane. The sixth is the Astral or the emotional and passional world, because the emotions and passions of man cause undulations in its matter ; the seventh is the physical world, part only of which

we cognise with our senses. Of the above planes the two highest cannot be touched by man at present, as we have to be self-conscious only on the other five before reaching our goal as Perfect Men for our present age or dispensation.

Each of these planes is again subdivided into seven and has seven substates of matter.

Q. How is each plane subdivided and what are those substates of matter ?

Ans. Each plane is divided into seven subdivisions, thus having seven substates of matter.

The physical plane has seven subdivisions, represented by seven degrees of density of matter. Rising from the gross to the subtle the matter of those subdivisions is called solid, liquid, gaseous, etheric, super-etheric, sub-atomic, and atomic. The four finer kinds of matter are made up of what is ordinarily called ether of four densities or grades, ether itself being physical though invisible to the normal human eye. All these substates of matter belong to the physical plane only. The finest or ultimate physical atoms of the atomic subplane aggregate into what are called proto-elements, and the latter again join together into various forms known to Science as chemical elements.

The astral plane is similarly divided into seven, but has two main divisions, the lower astral having four subdivisions and the higher astral the remaining three.

Similarly, the fifth plane, the mental, has two main divisions, the Rupa Loka and the Arupa Loka, or the Form Level and the Formless Level, with four and three subdivisions respectively. Arupa Loka is so named because the matter of that division does not veil the true nature of the life ensouling it, as is the case in bodies of a more opaque kind. The fifth plane includes, though it is not identical with, what is called Devachan or Devaloka, the land of the Gods, or the heaven. Devachan, the state of happiness, bears that name because of its nature and condition, nothing interfering with it to cause pain or sorrow. It is a specially guarded state into which positive evil is not allowed to intrude, a blissful resting place for man to peacefully assimilate the fruits of the past physical life.

The other planes are also similarly subdivided into seven each.

Q. Are the different worlds or planes as well as the subplanes composed of different kinds of matter?

Ans. Each world has its own type of matter, the matter of the atomic sub-plane, and has also its own substances or aggregations of that matter arranged into seven substates; but any type of matter is formed out of the grossest matter of the world next above, and thus the matter of which all the interpenetrating worlds are built is essentially the same though differently arranged and of different degrees of density.

Q. Please explain this in detail as far as the physical world is concerned.

Ans. Formerly it was believed by Science that chemical atoms were the ultimate units of all physical forms; but later on they were found to be complex structures, so much so that Sir William Crookes in a remarkable paper read before one of the English scientific societies advanced the theory of a primitive substance, named protyle, underlying physical matter of all kinds, while now the existence of electrons or ultimate particles is the prevailing belief of Science.

Any physical object, normally visible, expands by the application of heat which increases the vibrations of its compound molecules, and after a certain point breaks up and passes from its normal condition to that next above it. Thus any substance can be transformed from the solid to the liquid condition (*i.e.*, can be melted, like ice into water) and from the liquid to the gaseous (like water into steam) by increasing the vibrations of the compound molecules till they are shaken apart into simpler molecules, and this process of changing from one substate to a subtle one can be repeated by certain methods for any physical substance till that substance is finally reduced into ultimate physical atoms.

Thus all physical substances, gross or fine, are found to be made up by different arrangements and combinations of ultimate physical atoms; and the latter being all identical, except that some of them are positive and some negative, any substance can

be transmuted into another by first reducing that substance into ultimate physical atoms and then rebuilding those atoms by a different arrangement into the other substance, thus transferring alchemy from the realm of superstition into that of reality.

The ultimate physical atom can again be broken up by certain methods into the matter of the grossest subdivision of the astral plane. Similarly, the finest or ultimate astral atom can be broken up into atoms of the grossest subdivision of the mental plane.

Q. But how can the existence of these planes, not cognised by the physical senses, be proved?

Ans. It can be proved by the acquisition of super-physical powers at present latent in man. Hypnotism, mesmerism, clairvoyance, telepathy, etc., are now facts acknowledged by the scientific world. A subject made artificially clairvoyant in his sleep by a hypnotist is able to see anything in any part of the world, which he cannot do by means of the physical eye, and this proves the existence of some 'super-physical' power. Again, researches in spiritualism prove the existence of the astral plane and the survival of man after death, though neither can be sensed by sense-organs.

Theosophy has proved on the strength of actual experience that in every man there are some inactive senses which, when stimulated, can make possible investigation into the realm of matter lying normally unperceived around us.

Occultists there have been and are, who by developing their superphysical senses have investigated the etheric part of our world and other higher realms, and their investigations are priceless in their value to humanity.

Again, there are Masters, Perfected Men, who have fully awakened Their subtle senses as They have completed Their human evolution and remain in touch with the world only to assist humanity in its growth; and Their disciples also awaken and develop subtle senses one after another under Their directions and verify Their statements.

Q. If these planes or worlds cannot be ordinarily known to us, what have we to do with them?

Ans. We have regularly to come into close contact with at least some of them at our present stage, but to understand that we must know something of the constitution of man as explained in Chapter III.

CHAPTER III

THE CONSTITUTION OF MAN

Question. How does Theosophy explain the constitution of man?

Answer. The physical body of man is not the real man, but the vehicle of the real "I" within. To regard the physical body as the real man is like considering the house as the inmate of the house.

According to Theosophical teaching, man is, in essence, a Monad, a fragment of Divinity, a ray of God, a Spark of the divine Fire, dwelling all the time in the Monadic or Anupādaka plane of nature. He is an individual, a son that has to grow, to evolve, into the likeness of his divine Father. The Monad, being a fragment of the Divine, has within himself all goodness, all perfection, in potentiality. What he has to do, in the course of such evolution as may come to him, is to unfold all his latent powers. For the purposes of human evolution the true Self, the Monad, manifests himself in lower worlds. He clothes himself in garment after garment, each of which is made of matter belonging to a definite region of the universe. Thus is the Self enabled to come into contact with each region and thereby to gain

knowledge of it. At the present stage of human development, human evolution takes place only in five out of the seven planes of nature.

Q. But if the Monad stays all the while in the Monadic or Anupādaka world, how can he manifest himself in the lower worlds ?

Ans. When the Monad descends one stage and enters the spiritual world, he shows himself in three aspects, of which the first, remaining always in that world, is called Ātmā or Spirit in man. The second, manifesting itself in the Intuitional or Buddhic plane, is spoken of as Buddhi or Intuition in man, while the third, showing itself in the higher mental plane, is called Manas or Intelligence in man. This three-fold manifestation of the Monad on the three levels, showing himself as Ātmā-Buddhi-Manas, or Spirit, Intuition and Intellect, is called the ego or the Individuality, and this ego is the man during the human stage of evolution ; he is the nearest correspondence, in fact, to the ordinary conception of the soul. The ego takes upon himself a vehicle, called the causal body, built of the matter of the higher mental plane. Thus man as we know him, though in reality a Monad residing in the monadic world, shows himself as an ego in the higher mental world, through a vehicle called the causal body, formed of three higher subplanes of the mental world.

Now the ego before descending to the physical world has to pass through the lower mental and

astral worlds, and in doing so draws round himself veils of the matter of those planes, which are later on formed into the mental and astral bodies. Only after having assumed these intermediate vehicles can he come into touch with the baby physical body and be born into the physical world, living his physical life and working there to gain knowledge of it. At the end of his life, when the physical body is worn out, he reverses this process of descent, drops first his physical body and centres his life in the astral body in the astral world, later casts that vehicle aside and stays in the mental world in the mental body for a long time, and when that too is cast aside, is once more the ego in his own world. After a time he again repeats the process of descent into denser matter, and assumes once more a mental, an astral and a physical body.

The ego grows, but otherwise lives unchanged, till he attains his goal of being merged into divinity. He is not affected by births and deaths; what we commonly speak of as a lifetime is merely a day in his real life, and the physical body which is born and dies, is simply a garment put on for the furtherance of his evolution.

This, then, is the real constitution of man. He is a Monad, a Spark of the Divine, and of that Monad the ego, clothed in the causal body, is a partial expression, formed that he may enter evolution and return to the Monad with developed qualities and knowledge acquired through experience. The ego in his turn puts down part of himself, called a personality,

which again wears three bodies, the mental, the astral and the physical. The ego is a part of the Monad, somewhat in the proportion of an ear to the whole body, and the personality again being a part of the ego, what we usually think of as the man is merely a fragment of a fragment of the real man.

Each of these bodies also has a life and consciousness of its own, quite distinct from the life and consciousness of the personality which uses the bodies. This 'body-consciousness' of the mind-body is known as the 'mental elemental', that of the astral body as the 'desire-elemental', and of the physical body as the 'physical elemental'.

Q. Please explain what are the three elementals, the mental, the astral and the physical.

Ans. The matter of these bodies is not dead matter. In fact, there is no such thing as 'dead matter' anywhere within our ken; for all matter has been vivified by the First Outpouring from the Third Aspect of the Logos, while all forms are also ensouled and further vivified by the Second Outpouring, which is generally called 'elemental essence', but which is often described as monadic essence, especially when it is ensouling the atomic matter of each of the planes on its downward course (see the Three Great Outpourings, Chapter VIII). The body-consciousness of the mental and astral bodies, called respectively the mental and the astral elemental, is the life

of the elemental essence of the mental and the astral matter in their respective vehicles.

What the elemental essence needs for its development is vibration; for it grows, as we ourselves do at a much higher level, by learning to respond to impacts from without. The living essence in the matter of the mental body is therefore always reaching out for varieties in vibration and has the strongest possible objection to being held down for a long time to one definite rate. This we find to be the case in our endeavours at concentration.

The astral elemental—the life animating the molecules of matter in the astral body—also called desire-elemental, desires for its evolution such undulations as it can get, of as many different kinds as possible, and as coarse and as strong as possible. Its evolution, like that of the mental elemental, is by vibration, and vibration in the astral plane is always the result of passion or emotion of some sort.

The life in the mass of molecules in the astral body has a sense, though a vague one, of itself as a whole —as a kind of temporary entity. It does not know that it is part of a man's astral body; it is quite incapable of understanding what a man is; but with its curious instinct it realises in a blind way that under its present conditions it receives many more waves, and much stronger ones, than it would receive if floating at large in the atmosphere, in the general sea of essence outside. Then would it catch only occasionally, as from a distance, the radiation of man's passions and emotions; now it is in the very

heart of them, it can miss none, and it gets them at their strongest. Therefore it feels itself in a good position, and makes an effort to maintain that position of advantage.

The life animating the matter of which mental and astral bodies are built is moving downwards or outwards into matter, so that progress for it means greater materiality, *i.e.*, descending into denser forms of matter. Unfoldment for man is just the opposite of this; he is now rising from the material to the spiritual, and responding only to the more delicate vibrations of high aspirations. Their interests thus being diametrically opposite, there is a perpetual struggle between the two, *i.e.*, the desire-elemental and the soul. The former tries to exercise a slow steady pressure upon the man, a kind of hunger on its side, but for him a temptation to what is coarse and undesirable. If he be a passionate man, there is a gentle but ceaseless pressure in the direction of irritability; if he be a sensual man, an equally steady pressure in the direction of impurity. The astral elemental also plays an important part in the life of a man just after death, as described in Chapter VI.

The combined life of all the cells in a physical body makes up the body-consciousness of the whole physical vehicle. This consciousness, limited as it is, is sufficient for the purposes of the life and functions of the physical body. It is this physical body-consciousness—physical elemental—which attracts the attention of the individual when there is

need for it, *i.e.*, urges him to rest when the body is tired, or creates in him the desire for food and drink when the body is in need of those things. The body with its physical elemental is also clever enough, through long ancestral habit of heredity, to protect itself; when attacked by disease germs, it marshals its army of phagocytes to kill them; when scratched or cut or wounded, it hurries the white corpuscles to the spot to try to build together new cells; when the physical body is asleep and tenantless, with the owner away in his astral body in the astral world, it pulls up the bedclothes to cover itself against the cold, or turns over to rest in a new position.

In children, the physical elemental is most pronounced; when a baby cries and screams, it is the elemental, and not the soul of the baby, that gives expression to its objections, which, though reasonable to it, are often unreasonable to us.

Q. But why does the real man want so many bodies or vehicles? Can he not work without these coverings or garments?

Ans. These different garments are necessary for the development of the ego. There are different worlds or planes of nature, as explained before, and the real man wants different bodies to work in those different regions. Think of the different material vehicles a person requires to travel in by land, sea or air. On land he has to use a train or

carriage of some sort; on water a ship is necessary, while in the air a balloon or an aeroplane is required. In these cases though the vehicle is changed to suit the requirements, the person himself remains the same.

During our waking hours we work through our physical body, but in sleep we temporarily slip out of that body every night and go about in the astral world in the astral vehicle. When we die, we leave behind us for good the physical body and work in the astral plane with the astral body. Similarly, the mental and causal bodies are required for work —concrete and abstract thoughts—in the lower and higher mental planes respectively.

Q. Tell me something about each of these bodies. First, what is the causal body, and what is its use?

Ans. The causal or the intellectual body, the body of Manas, is the permanent vehicle of the ego in the higher mental world and consists of the matter of the first three sub-divisions of that world.

It is called the causal body because in it reside all the causes which manifest themselves as effects on the lower planes; because in it lies the cause of our slower or faster progress, as it is upon the treasure stored in this body that we have to depend for our character and capacity each time we take a new birth on earth.

To a clairvoyant this body, in which the soul lives undying and eternal, appears as an ovoid

surrounding the physical body and extending to a distance of some eighteen inches. In the early stage of a 'young soul', or a primitive man, the causal body is small, almost colourless, resembling a bubble or a delicate film and grows very slowly. Its matter is not active until the advancement of the man gradually stirs it into alertness by vibrations from the lower bodies; but when the man reaches the stage of abstract thought or unselfish emotion, the matter of the causal body being aroused into response, the rates of undulations show themselves in that body as colours, so that instead of being a colourless empty film it becomes a shining globe of light, full of glorious colours and delicate hues, flashing out rays of love and helpfulness in all directions.

The colours in the body also are significant. The vibration denoting the power of unselfish affection shows itself as a pale rose-colour; that indicating high intellectual power is yellow; that expressing sympathy is green; blue betokens devotional feeling, while a luminous lilac-blue typifies high spirituality.

Such qualities as pride, sensuality, irritability, are also reducible to vibrations, but, being vibrations of the lower subdivisions of their respective worlds, they cannot pass on to the causal body, as it is built of the matter of only the three higher subplanes of the mental. A man can build nothing but good qualities into his ego.

The difference between the causal body of a savage and that of an advanced man of saintly wisdom is

that the first is an empty colourless bubble, extending a little beyond the physical body, while the second is a globe of brilliant light and dazzling radiance which may extend to a radius of a hundred yards or so.

By working at the improvement of his lower bodies and building up a pure and noble character a man will improve his causal body and cause it to grow. This body is fed and developed by abstract thinking, such as the higher mathematics and deep scientific and philosophical imagination, by strenuous meditation, by the yoking of intellect to service and by unselfish love and self-sacrifice.

Q. Now what is the mental body and what is its function?

Ans. The mental body is built of the matter of the lower mental world, that is, the four lower subplanes of the mental plane. It expresses the concrete thoughts of the man. It is the vehicle of the ego, who is the Thinker, for his reasoning work and varies greatly in different people. It is oval in outline, interpenetrating the physical and astral bodies, surrounding them with a radiant atmosphere as it develops.

The size and shape of this body depend on those of the causal body. The mind body literally grows in size with the advancing evolution of man.

The colours in this and the astral body have the same significance as in the causal body, but as we

approach the physical matter, the hues are grosser by comparison, less delicate and less living, while we also find some additional colours in the lower bodies. We see the thought of pride as orange, irritability as brilliant scarlet, avarice as bright brown, selfishness as grey-brown and deceit as grey-green. Again, the good qualities of affection, devotion and intellect may be tinged by selfishness, and are then seen as impure and muddy owing to their distinctive colours being mingled with the brown of selfishness.

This body grows by thought, by study, by the exercise of good emotions, aspirations and beneficent endeavours, and by regular, strenuous meditation. Our thoughts are the material we build into the mind body, and by the use of artistic powers and higher emotions we literally build the mind body day by day.

When a man uses his mental body, it not only vibrates for the time more rapidly, but temporarily swells and increases in size. By a prolonged thought this increase becomes permanent, while the characteristics built by good and useful thoughts into the mental body are handed on to the permanent causal body to be carried over for future incarnations, enabling the man to obtain a more highly developed mind body in the next incarnation, with those qualities showing themselves as innate faculties.

Good thoughts produce vibrations in the finer matter of the body, which by its specific gravity tends to float in the upper part of the ovoid; whereas bad thoughts, such as selfishness and avarice, are

oscillations of the grosser matter, which tends to gravitate towards the lower part of the ovoid. Consequently, the ordinary man, who frequently yields himself to selfish thoughts of various kinds, tends to expand the lower part of his mental body, which thus appears like an egg with its larger end downwards. On the other hand, the man who has devoted himself to higher thoughts and repressed the lower ones, expands the upper part of his mental body, and therefore presents the appearance of an egg standing on its smaller end.

Q. Why have some persons a head for mathematics, while others are unable even to add correctly? Why do some persons understand and appreciate music, while others do not know one tune from another?

Ans. In the mental body there are certain striations which divide it into irregular segments, each corresponding to a certain department of the physical brain, so that each type of thought has to function through its duly assigned portion. The mental body of the ordinary man being not fully developed, a great many of the special departments in him are not yet in activity, and any attempt at thought belonging to those departments has to travel round through some inappropriate channel which happens to be fully open. The result is that his thought on these subjects is clumsy and uncomprehending.

Q. What is the function of the astral body?

Ans. Built of the matter of the seven substates of the astral world, this is the body of man's Kāmic consciousness, the seat of all animal desires, the vehicle of passion and inferior emotion in man. In size and shape it is like the two higher bodies, the mental and the causal, just described. Every one is constantly working through the astral body, but few work in it separated from the physical.

In an undeveloped person this body, made up of the dense matter of the astral plane, presents a very inchoate appearance with its outline undefined, while its material, in which browns and dirty-greens and reds play a great part, is dull in hue, coarse and ill-arranged, resembling a rolling cloud of unpleasant colours. When withdrawn from the physical body, as in sleep, it is a mere shapeless shifting cloud, unfit to act as an independent vehicle; but in a man of intellectual culture and spiritual growth it is composed of the finer types of astral matter, with the colours rippling over and flashing through it, fine and clear in hue, and shows the progress of the owner by the definiteness of its outline, the luminosity of its materials, and the perfection of its organisation. While less delicate and less radiant, than the mental body, it forms a beautiful object, and as selfishness is eliminated, all the duller and heavier shades disappear.

The colours in the astral body bear the same meaning as those of the higher bodies, but are several



ASTRAL BODY OF SAVAGE.

Plate II. (see p. 14).

pure food and drink, and on the other on the purification and development of the mind. Being composed of the matter of the seven subplanes of the astral, the greater the proportion of finer astral matter it has in each subplane, the purer it becomes and the better is it fitted to act as a vehicle of consciousness and to travel long distances when separated from the physical body during sleep.

Q. Is there any change in the astral body during sleep? What are its functions during the waking and sleeping states of man?

Ans. Studying a person when awake and when asleep we find a marked change in his astral body. When awake, astral activities—changing of colours, etc.—manifest themselves in and around the physical body; but when he is asleep, the astral body slips out. In a person of undeveloped type the separated astral body floats, with the real man inside it in the air, above the physical body lying in the bed, and is a shapeless mass with an irregular outline resembling a rolling cloud of unpleasant colours. It cannot go far from the physical body and is useless as a vehicle of consciousness. The man within it is in a dreaming condition, almost as much asleep in his astral body as in his physical. If anything should occur to drive it from its physical partner, the latter will awaken and the astral will quickly re-enter it.

The astral body of an average man in sleep assumes the likeness of the physical. An average man,

however, cannot work consciously on the astral plane during sleep, though he drifts towards persons to whom he is attracted. But in the case of a more developed person who is accustomed to function in the astral world, the man himself in his astral body is in full consciousness when that body slips out of his physical during sleep. His astral body is clearly outlined and definitely organised, bears the likeness of the man and can be fully utilised as a vehicle in which he can work more actively and more conveniently than in his physical body, and can travel any distance with great freedom and rapidity without disturbing the physical body. Of course, as is most often the case, if the man has not learned to link his physical and astral bodies, there will be a break in his consciousness and he will not be able to remember the things done during his sleep.

Q. Can we recognise a friend or acquaintance in the astral or the mental world by his appearance in absence of his physical body ?

Ans. The shape of all the higher bodies is no doubt ovoid, but the matter composing them is not equally distributed throughout the egg. In the midst of this ovoid is the physical body. The physical body strongly attracts astral matter which in its turn strongly attracts the mental. Therefore by far the greater part, *i.e.*, about ninety-nine per cent, of the matter of the astral body is compressed within the

periphery of the physical frame, and the same holds good for the mental body. The outerpart of the cloud-like substance of his higher bodies, interpenetrating each other, and extending beyond the confines of his physical body—the smallest of them all—is called the aura of man.

If we see the astral body of a man in its own world, apart from the physical body, we shall still perceive the astral matter aggregated in exactly the shape of the physical, although, as the astral matter is more fluidic in its nature, what we see is a body built of dense mist, in the midst of an ovoid of much finer mist. The same is true of the mental body. Therefore, if in the astral or the mental world we should meet an acquaintance, we should recognise him by his appearance just as instantly as in the physical world.

Q. What has Theosophy to add to our knowledge about the physical vehicle ?

Ans. The physical plane having seven subplanes, as explained before in Chapter II, the physical vehicle is composed of the matter of all those states. The ordinarily visible physical body, Sthula Sharira, has matter of the three lower sub-planes, *i.e.*, solid, liquid and gaseous, while the matter of the four ethers composes what is called the etheric double. Both these function together on the physical plane for one physical life, and are cast aside by the man at death.

Q. What is the etheric double and what is its use ?

Ans. The etheric double is so called as it is composed of the matter of the four ethers, *i.e.*, the four finer subplanes of the physical, and is an exact double or counterpart of the physical gross body, particle by particle, its shadow as it were. Because of this it is sometimes called Chhāyā Sharira (shadow body). It is also sometimes spoken of as the wraith, the fluidic body or simply the double. It is faintly luminous and violet-grey in colour, interpenetrating the physical body and extending about one-fourth of an inch beyond its periphery. Its four ethers may mingle in finer or coarser combinations like the constituents of its denser counterpart ; but the dense body and its double vary together in quality, so that if a man refines and purifies his physical body by pure food and drink, the etheric double becomes purified without any further effort.

This invisible part of the physical body is the vehicle through which flow the streams of Prāna or vitality which keep the body alive, and without it, as a bridge to convey undulations of thought and feeling from the astral to the visible denser physical matter, the ego could make no use of the cells of the brain.

On the shape and build of the etheric double depend the shape and build of the physical body, so it is the mould of the latter body. All alterations in the physical body from youth to old age first occur in the etheric double before they pass on to the physical body, and if an etheric double be defective and of a

certain shape with fine or coarse ethers for its constituents, the physical body will be built on that etheric mould, with similar defects and shape and composed of similarly fine, or coarse, dense particles.

Being a mould for the physical body, the etheric double comes into existence before its grosser counterpart, and follows its own line of quiet disintegration after the man leaves his physical body at death. It is separable from its physical counterpart although unable to go far from it. In normally healthy persons the separation is difficult and even unwholesome, though the double is torn out from its dense counterpart by anæsthetics, and in diseased or defective bodies and in persons called materialising mediums, it slips out without great effort and is seen by clairvoyants as an exact replica of the physical, united to it by a slender magnetic thread.

Q. You spoke of the etheric double as the vehicle of Prāna or vitality. What is that Prāna?

Ans. In order that the physical body may live, it requires food for its digestion, air for its breathing, and vitality for its absorption. Vitality is a force coming originally from the sun, and everything and everyone is immersed in an ocean of that life, like fish in an ocean of water. Everyone appropriates this life, hence called Prāna, the human vital force; it is colourless, though intensely luminous and active as it comes from the sun, and is not directly useful to the body for assimilation till absorbed

through the etheric part of the spleen and specialised and transmuted into rose-coloured particles. The earth's atmosphere is full of this force at all times, though specially active in brilliant sunlight. As blood circulates through arteries and veins, so does vitality flow along the nerves in tiny globules of lovely rosy light. The brain being the centre of this nervous circulation, any irregularity in the absorption or flow of vitality at once affects the etheric double, precisely as any abnormality in the flow of blood affects the physical body.

When the rosy nerve-ether—the rose-coloured particles—has been absorbed, the superfluous Prāna finally radiates from the body in every direction as bluish-white light. In a healthy man the spleen does its work so generously that more vital force than is necessary is constantly radiating from the body in all directions. A man in perfect health, therefore, can impart some of it to another intentionally by mesmeric passes or otherwise, though unconsciously he radiates strength and vitality all around him.

Q. Is a man the same while asleep and while awake, or is there any change during sleep?

Ans. While the man is alive and awake in the physical world he is limited by his physical body, for he uses the astral and mental bodies only as bridges to connect himself with the physical. But that last named body soon becomes fatigued and needs periodical rest; so the man leaving that body with

its etheric double and Prāna every night withdraws into the astral body which, so far as we know, does not get fatigued and needs no rest.

The man thus liberated from his physical body in sleep can move about in the astral world in his astral body. The primitive savage does not go far from his sleeping body and has practically no consciousness during sleep, as stated before.

All the cultured people belonging to the more advanced races of the world have at the present time their astral senses very fairly developed. But in the vast majority of cases they spend most of their nights in a kind of brown study, pondering deeply over whatever thought might have been uppermost in their minds when they fell asleep. They are certainly awake *on* the astral plane, and yet they are not in the least awake *to* the plane, and are consequently conscious of their surroundings only very vaguely, if at all. But an advanced man can travel in his astral body wherever he likes and has full consciousness in the astral world, although he is generally unable to impress on his waking memory the events of his astral life during sleep. Sometimes, when he does remember any incident, he calls it a vivid dream, though more often his recollections are hopelessly entangled with events of his waking life and impressions on the etheric brain.

Q. If a man leaves his physical body during sleep every night as well as at death, does he die every night and come to life again every morn ?

Ans. No. The physical body by itself would soon disintegrate and could not be used as a vehicle unless there were with it the co-ordinating force of Prāna acting through the etheric double. The physical body and its double can be compared to a coat and its lining. One must put them on and off together, but once they are separated or torn apart, they cannot be put on again. Therefore when during sleep a man goes to the astral world, he leaves his physical body together with the etheric double and Prāna as a vehicle on the bed, and the real man comes out in the astral body taking with him his other bodies. But at the time of death only the physical body is separated, and the whole man comes out of it in the etheric double, and then leaving that etheric double also after some time slips out of it in his astral body. Thus during sleep the real man with four principles temporarily leaves the physical vehicle, made up of the three lower principles, *i.e.*, the physical body, etheric double and Prāna, while at death only one principle, the physical body, is permanently separated from the rest of the man, *i.e.*, from the other six principles.

Q. You have now explained the constitution of man, but you spoke of the Seven Principles of Man. What are they ?

Ans. Speaking in another way, man is called a sevenfold being, has a septenary constitution, or is composed of seven principles.

NAMES OF PRINCIPLES

		Ātmā or Spirit.
Higher Triad	2.	Buddhi or Intuition, or Vehicle of Ātmā.
	3.	Manas or Thinker or Intelligence.
Lower Quaternary	4.	Kāma or Passional and Emotional nature.
	5.	Prāna or Vitality or Life-energy.
	6.	Etheric double, or Vehicle of Prāna.
	7.	Physical body.

These principles are, it will be observed, divided into two groups: one containing the three higher principles and called the Higher Triad, the deathless part of man's nature, the 'spirit' and 'soul' of the Christian terminology; and the other containing the four lower and therefore called the quaternary, the mortal or transitory part, the 'body' of Christianity.

Q. Please explain them a little in detail. The three lowest have already been explained, but what is Kāma?

Ans. Kāma literally means desire, and is the passional and emotional nature including all animal needs as hunger, thirst, sexual desire, etc., and also passions as love (in its lower sense), hatred, envy, jealousy, etc. It is the desire for experience of

material joys, is the activity of consciousness corresponding to the astral body, is the grossest of all our principles and binds us fast to earthly life. It functions in Kāmarupa (desire body) or the astral body which has been described before.

Q. What, now, is Manas ?

Ans. Manas, from the Sanskrit *man*, to think, means Thinker (spoken of vaguely in the West as Mind), and has in it the matter of the mental plane. It is the tenant in the house made up of the quaternary. We have already spoken of it as the Intelligence in man. It is the activity of consciousness corresponding to the mental and causal bodies.

In each incarnation, the Manas is dual. It projects a part of its substance, the projection being called the lower Manas; and united to Kāma as Kāma-Manas, it becomes the normal human brain intelligence, the personal self of man. The quaternary as a whole is the personality spoken of before, and the higher Manas gives the individualising touch that makes the personality recognise itself as " I ".

Q. What are the two higher principles, Ātmā and Buddhi ?

Ans. Ātmā, spoken of before as the Spirit in man, is the most abstract part of man's nature, the one

reality which manifests on all planes, the essence of which all our principles are aspects. The One Eternal Existence rays forth as Ātmā, the very self alike of the universe and of man. It clothes itself in Buddhi, spoken of before as the Intuition in man. The latter has in it matter of the Buddhic plane and is the principle of spiritual discernment. Ātmā-Buddhi is a universal principle, but requires individualising to gather experience and attain self-consciousness, and so the mind principle is united to these two higher principles to form the ego. The four lower principles are common both to animal and man.

Q. If the four lower principles are found both in animal and man, why do we see so great a difference between them?

Ans. Though Kāma is manifest more or less even in animals, the difference between animal and man is due to the presence of the fifth principle, Manas, in man. Kāma-Manas is the human soul, while Kāma is the animal soul. So long as man is animated by Kāma, by desires and by passions alone, he is on a level with the animals, because Kāma has no higher consciousness; and so long as Kāma is predominant, Manas cannot work, and the man acts like an animal. That is also the reason why a man in a violent passion is insensible to reason or advice. Through these principles the man comes into contact with different planes of nature.

Q. How does he come into contact with those planes by means of his different principles ?

Ans. Man comes into contact with things on the physical plane by means of his physical body or is conscious of their existence with the aid of one or more of his five physical senses; similarly he comes into contact with higher planes by means of his other principles, and thus becomes conscious of their existence. Different planes do not occupy different places or different divisions of space, but interpenetrate one another. The same being the case with the different principles of man, to go from one plane to another is not like going from Sydney to Madras, but is merely to transfer consciousness from one to the other plane. For example, in the waking state we are conscious of the pain of wounds in our physical body; but when we are fighting with others in great excitement, we are not conscious of the physical pain of those wounds, as our consciousness is temporarily acting on the astral plane, though as soon as we cool down we again become conscious of the pain. Similarly, a philosopher in deep thought forgets hunger and thirst, bodily comfort and disease, family and physical belongings, as well as anger and avarice, hatred and love, and similar emotions and passions, because he is for the time working on the mental plane. An ordinary man thus comes into contact with different planes in his waking life, though he goes to the astral plane temporarily every night during sleep. After death he spends a time first in

the astral condition and afterwards in the mental, the latter being a specially guarded part of the mental world which is called Devachan or heaven. For each of these worlds he has a body or vehicle, as stated before.

Q. The Seven Principles of Man have been explained, but how many bodies has he?

Ans. He has three immortal and three mortal bodies:

The Ātmic, the Buddhic and the Causal bodies are immortal, while the mental, the astral and the physical are mortal.

The Ātmic body is but an atom of its own lofty world, the finest film of matter, an embodiment of Spirit. Into this body will pass the result of all experiences, the two lower bodies gradually merging themselves into it.

The Buddhic or the Bliss body, sometimes called the Christ body by the Christians, is of the Buddhic world. It is fed by lofty and loving aspirations, by compassion and all-embracing tenderness. It has hardly begun to be formed in the majority of mankind. Its special characteristic is that when it is formed and the consciousness of a man begins to be active in it, he loses the sense of separateness from all other individuals and understands the unity underlying all manifestation.

The third immortal body, the Causal body, as well as the three mortal bodies, the mental, the astral

and the physical, have already been described in detail.

The man casts off his physical body at death, and the astral when he enters the heaven-world in his mental body. That mental body also disintegrates when he has finished his heaven-life and is clad only in his three immortal bodies which are subject neither to birth nor death. On descending for rebirth he takes on a new mental body as well as a new astral one, conformable to his character, and these attach themselves to his physical body, and the man then enters by birth a new period of mortal life.

CHAPTER IV

REINCARNATION

Question. What is Reincarnation ?

Answer. It is rebirth, the descent of the human soul into successive physical bodies. Reincarnation, as far as the derivation of the word (*re*, again, *in*, into, and *caro*, flesh—gen. *carnis*) is concerned, means 'repeated entering into physical or fleshly covering', and implies the existence of something relatively permanent that enters into something relatively impermanent. Each man has to pass through many lives, returning to earth again and again, and dwelling each time in a different earthly body according to the Law of Karma whereby each one reaps whatever he has sown in previous lives.

Q. But what is it that reincarnates, and what is the object of reincarnation ?

Ans. Man is a spiritual intelligence clothed in bodies of matter. That intelligence which has to unfold all his powers and divine capacities develops by descending into gross matter and then ascending again with the result of the experiences so obtained.

It is the ego, *i.e.*, the fifth principle, Manas, with the two higher principles, Buddhi and Ātmā, which assumes different bodies, though his natural dwelling place is in the higher and spiritual regions. He is not manifestly divine and has to learn to master matter by long experience and many lessons. So the real man, the spiritual being belonging to the higher worlds, plunges down to earth to gain the experience which is the nourishment for the Spirit's unfolding and which he carries home with him for assimilation into innate capacities and powers, mental and moral. When the experience of one life is assimilated, he returns to the earth for another life, in order to gain more.

He first comes to the earth and takes a body prepared for him, generally the body of a savage, to learn the first lessons of human experience. He then passes to the other side of death and learns by the lessons of pain the errors he has made, and by the lessons of enjoyment the right thoughts and feelings he has had, while during the latter part of that post-mortem life he assimilates what he has gathered on earth. When that experience is assimilated, he comes to earth again for further gain and enters a better body suited to his more unfolded condition. His real life thus covers millions of years, and what we commonly consider as his life is only a day in his life, as a life of about sixty years in this world is ordinarily succeeded in the higher worlds by a period of two to twenty times that length according to development.

Q. But why have we no memory of past lives? We remember whatever we have experienced and if we have lived before, why should we forget?

Ans. First let us note the fact that we forget more of the present life than we remember. We do not remember learning to read, but the fact that we can read proves the learning. We avoid being burnt by fire, but do not remember at what particular time we first got burnt and learnt the lesson. If this forgetfulness be true of experiences encountered in our present body, how should we expect our present brain to remember experiences in which that brain and body had no share at all? Our causal and higher bodies remain with us throughout the whole series of incarnations, but the physical, astral and mental bodies fall away at each incarnation; and when we are reclothed for a new life in three mortal bodies, those new bodies receive from the reincarnating spiritual intelligence, not the detailed experiences of the past, but the qualities, tendencies and capacities made out of those experiences; and our conscience, our instinctive response to emotional and intellectual appeals, our assent to fundamental principles of right and wrong, are traces of past experience.

Innate faculty—what is it but an unconscious memory of subjects mastered in the past? Having learnt a science, *e.g.*, Mathematics, in this life and forgotten it for years, we can re-learn it very quickly as it is a mere traversing of old ground. Similarly, when a science or philosophy is quickly grasped and

applied, or an art mastered without much study, the memory of past lives is there in power, though the facts of learning are forgotten. Thus it is that a man who had studied occultism in a past life, coming across Theosophy in this life, takes it up immediately as if resuming an old thread and makes rapid progress, while another studying it for the first time in this life does not go far.

Again, when we feel at home with a stranger at the very first meeting, or fall in love at first sight, memory is there, the Spirit's recognition of a friend of former lives, the call of Ego to Ego, old friends clasping hands in perfect confidence and mutual understanding. Similarly is memory present when we shrink with a feeling of repulsion from an apparent stranger, which is but the recognition of an ancient enemy.

Memory of past lives is, however, occasionally found in children having fleeting glimpses of their past life and sometimes remembering full details, especially if they died a violent death in the last life. Moreover, such memory can be gained, though the gaining requires a steady effort and prolonged meditation to control the ever restless mind and to make it sensitive and responsive to the Spirit manifested as an ego, who alone stores all memories of the past; then the scenes of the past are recalled, old friends recognised, old links seen. The fact is that the ego has been through all these events, and has in the heaven-world after death worked up the experiences into faculties and character, into intellect and conscience.

But only when a man reaches the memory of the ego and becomes one with him consciously, can he remember all in his new brain.

No brain can store the memory with all the details of the events of numerous past lives, and even if it could, as mere details they would be worthless to a man who had to act on the spur of the moment. But when these events are concreted into moral and mental judgments, they are available for immediate use. The memory of numerous murders committed would be a useless burden, though the instinct of the sanctity of human life is an effective memory of them.

An elderly man is wiser and more intelligent than a young lad, because he has gained greater experience. Similarly, a civilised man is wiser than a savage because he has passed through more incarnations.

Q. But it is not always that an elderly man is wiser and more intelligent than a boy; a civilised youth of twenty years is more intelligent than a coolie of fifty.

Ans. This only strengthens the theory of reincarnation. A boy of ten years and *ten* days is wiser than another boy of five years and *fifty* days, as days count nothing before years. Similarly, because years count nothing before lives, a youth of *twenty* years and probably five hundred lives behind him must be wiser than a coolie of *fifty* years and, say, of only one hundred lives. But if we do not accept reincarnation, all children ought to be born with the

same amount of intelligence, which is not the case. Reincarnation alone explains the difference between them—the difference in their growth due to the different ages of the soul.

Q. But if a negro boy be nurtured and trained in Europe, will he not be as intelligent and wise as a European boy ?

Ans. If intelligence depended on education in youth, two children of the same parents, similarly trained and brought up, ought to be equally intelligent and equally wise or foolish. Not only is this not so, but very often it is just the reverse, as one brother is wise and virtuous, while the other is foolish and vicious. Again twins, undistinguishable in their infancy, grow widely different in spite of similarity of training and education in all respects.

The negro is bright up to a certain point, and then suddenly stops, to the disappointment of his teacher who thought he would go far. As Ludwig Buchner said: "Nature is stronger than nurture."

Q. But the physical, mental and moral peculiarities of children come from the parents by the Law of Heredity ; what wonder, then, that a European child is intelligent and a negro one stupid ? Does reincarnation ignore that law ?

Ans. No; on the contrary it endorses that law on the physical plane. In providing physical bodies

parents stamp them with their signet, and so the molecules in the child's body carry with them the habit of vibrating in definite ways. Thus are hereditary diseases conveyed to children, and little tricks of manner and habits are also similarly transmitted.

But transmission of mental and moral likenesses and peculiarities is true only within limits, and not to the extent taken for granted. Etheric atoms are contributed by parents like physical ones, as are also kāmic elements, especially by the mother ; and these, working on the molecules of the brain, give to the child the passional characteristics of the parents, partly modifying the manifestations of the ego of the child. Reincarnation, while admitting all these parental influences on the child, goes further and states that there is an independent action of the ego, the inherent tendency of his nature, and thus gives full explanation of differences as well as similarities. Heredity can explain only similarities, not differences.

Again, heredity, though explaining the evolution of bodies, throws no light on the evolution of intelligence and conscience, and later studies show that acquired qualities are not transmissible and that genius is often sterile.

There are conspicuous violations of the Law of Heredity, and the following cases, which prove the inadequacy of merely hereditary influences, are easily explained by reincarnation: children of the same parents not equally intelligent, nor of equal moral tendencies; life-history of twins showing them differing

greatly in physique, intellect and character; wide differences in character and intellect between father and son in spite of their physical resemblance; birth of geniuses in humble circumstances, and of mediocre children to distinguished parents, showing the inadequacy of hereditary influences in mental and moral powers; profligates born to saintly parents, and saintly children to profligates; musical instinct or artistic tendency in one brother, without the other brother having even an elementary notion of the art.

Q. Can there not be special creation by God for each soul? There can be three explanations of human inequalities, of differences of faculties, opportunities and circumstances: the scientific law of Heredity, special creation by God, and Reincarnation. You have refuted the first; what about the second?

Ans. The Law of Evolution is accepted on all hands for everything except man. What begins in time, must end in time; but the spiritual intelligence called man is supposed to have no individual past though it is admitted to have an endless future, which looks like a stick existing with one end only.

A man's character on which his whole destiny depends is, on this hypothesis, specially created for him by God and imposed on him without any choice of his own. If he is gifted with a noble nature and fine capacities, he may be thankful, though he has done nothing to deserve them. If he inherits a congenital disease, congenital criminality or evil

nature, or if he is born a cripple or an idiot, he has equally done nothing to deserve them. Everything depends on mere chance, or on the whim or arbitrary will of God. But if this be so, where is the justice of the All-just God, to say nothing of the love of the All-loving Father?

Again, a babe dies a few hours after birth, after a spirit was specially created for it. That spirit will be the poorer for ever for missing that life and its experiences on earth. But if earthly experiences have no use later on, and if life on earth has no permanent value except that of being judged for eternal hell or eternal heaven, a spirit coming into a body which lives up to old age may be said to be badly treated, as it has to endure trouble, misery and sins and to run the risk of going to hell at last, whereas the babe runs no risk, suffers no misery and is as well off in the end as the other spirit.

Moreover, this theory makes God a servant of man as He may have to wait for creating a new soul till a man, impelled by his passions, provides material for a physical body.

Again, though on the one hand God is said to punish those who go astray, on the other hand He Himself creates a new soul for bodies thus provided by immoral means. Hence the theory of special creation also seems illogical, unjust and absurd, leaving only Reincarnation as the most reasonable and just explanation.

Q. One more objection. If there be no special creation, there must be a fixed number of human egos

who return to earth over and over again. How can then the increase of population in the world be explained?

Ans. There is now a fixed number of human spirits, about sixty thousand millions, that form our humanity. Though the number of egos is thus fixed, those actually in incarnation at any one time form a very small minority, about 1 in 32 of the total number, the population of the whole world being counted at about 1,850 millions against a total number of spirits of about 60,000 millions. Many are in the astral and mental planes and remain longer away from the earth as they evolve, the advanced souls incarnating more slowly than the less developed ones. The world can be compared to a town-hall which may be half empty, full or overcrowded, the total population of the town remaining comparatively constant; and a little quickening of reincarnation or shortening of heaven-period would increase the physical population of our globe very greatly without any increase in the total number of incarnating spirits.

Q. Now about reincarnation; what is its necessity?

Ans. Reincarnation is necessary logically, scientifically and morally.

Q. Please explain each in detail. First, what is the argument from logic?

Ans. Reincarnation is necessary logically, as without it, with nothing to satisfy the reason, life is a hopeless riddle.

Is there any purpose in our life between the cradle and the grave? Do we, or do we not, prepare ourselves in some way for the life beyond death? If there is a life of happiness on the other side of death, it is earned in some way, either by resisting temptation or by positive well-doing. If effort is necessary for earning the heavenly life, the case seems hard for a babe who dies in infancy and has no chance. Or perhaps it is that such a one, having done no wrong, enters heaven. Then it seems hard for others who have to live a long life of temptation and dangers and run the risk of going to hell at last, while again in that case every mother should pray, not that her new-born babe might live and thrive, but that it should die immediately. Also, if the result be the same, so that a babe dying in infancy and a good man living up to a ripe old age both go to heaven, then life is a snare and worse than useless as it is full of needless pain and misery.

Moreover, if heavenly life is to be earned by individual effort, equal chances must be given to all. But we see that it is not so when men are born differently with different powers, capacities and opportunities, and amid different circumstances and environments; one a savage, an imbecile or a congenital criminal, and another endowed with good tendencies and favourable opportunities.

All these problems seem difficult to solve, but the theory of reincarnation makes everything readily intelligible.

Take a savage without mind or morals, who finds his own wife the most convenient thing for dinner, eats his parents when they are *no longer* useful and his own children because they are not *yet* useful; he murders, he robs, he drinks, and is eventually killed by one stronger than himself. Is that narrow brutal life all that the world has to give him, the world which to some is so fair, marvellous and full of beauty? What is to become of him on the other side of death? He cannot be sent to heaven, yet it is hardly fair to send him to hell.

Now look at him in the light of reincarnation. After his physical body is struck away and he goes to the intermediate world, he discovers that those he killed are all living, and that not having forgotten the past they have a very unpleasant welcome for him there. He thus begins to learn his first lesson that if he kills a man one day, he will meet him the next day; he does not learn that in one life, but takes many lives to do so. Again, some good after-death experience he will have in the heaven-world. He will have had some little affection for his wife and children before the greater need of hunger overbore it, and that little germ will grow and make him happy and will be changed into a moral quality with which he will be reborn and will also bring a tendency to hesitate before slaying. Thus each life he gathers experiences, transmutes them into

qualities and faculties, and thereby grows a little more civilised till he comes to the point at which our children are being born to-day.

Again, if reincarnation be not a fact, what becomes of the qualities which we build even in one life with effort and difficulty? A man becomes wise when he has attained old age, but he dies when he is most valuable; and if, being irretrievably saved or damned, he is taken into worlds where that knowledge acquired through many experiences is useless for ever, the whole of human life becomes irrational. But reincarnation explains that the man is reborn with those qualities as a part of his character and that, therefore, nothing is lost. Thus the more one thinks on reasonable and logical lines, the more inevitable is reincarnation seen to be.

Q. What is the scientific necessity for reincarnation?

Ans. From a scientific point of view reincarnation is necessary. As already explained, the Law of Heredity holds for the physical body alone, and mental and moral character is not transmissible. The ego must therefore take numerous births before he can be perfect as the Father-in-Heaven is perfect.

Again, how are social and moral qualities evolved? Not by the struggle for existence where the keenest brain and the most unscrupulous conscience carry the day. The humane qualities of tenderness and

compassion can be evolved only by self-sacrifice; but the man who sacrifices himself dies, and his qualities are lost unless he returns again to earth. Thus every martyr who dies for truth, every hero who sacrifices his life for his country, every doctor who loses his life in a combat with some terrible disease, every mother who sacrifices herself for her child, comes back to earth the richer for the sacrifice, with those good qualities wrought into the soul's very nature, and reaps the results of the self-sacrifice in greater power to help.

Q. Now what do you mean by the moral necessity for reincarnation?

Ans. The third necessity, the moral one, is the most potent argument for Reincarnation, as otherwise there can be no Divine Justice, no love in this universe. The two other possibilities for human inequalities, *i.e.*, heredity and special creation, have already been shown to be unreasonable. One is born a cripple, another an athlete. Why? One is a congenital idiot, another a genius gifted with brilliant intellectual powers; one magnanimous, another greedy and grasping. Again why? If God made the difference, it means injustice, helplessness and consequent hopelessness. One soul, born in the slums from a harlot mother and a drunkard father, taught nothing but crime and curses, compelled to steal for his supper, knowing nothing of kindness or love, becomes a habitual criminal, and striking

some one hard in passion, born of drunkenness, kills him and is sent to the gallows. Where would he go after death? He is too foul for heaven, while he cannot be sent to everlasting hell when he had no chance at all in life. Another soul is reared in a refined family and tenderly guarded by loving parents. He is coaxed into virtue and given the best education. Throughout life he is laden with prizes for the abilities he did not make and dies after a life of usefulness and glory. What has he done to deserve all this? If each has been born under special creation with everlasting heaven or hell to follow after death, is it Divine Justice? Has not the criminal the right to demand of God: "Why didst Thou make me so?"

But Reincarnation restores justice to God and power to man and explains that the criminal is a young and unevolved soul, a savage who has come into incarnation at a later period than the other who is a soul of long experience with many lives behind him, that both are the results of their past, and that the differences between them are only those of age and growth.

Q. What about the new-born babe who dies immediately after birth? How can you explain that useless birth?

Ans. One of the factors under which reincarnation takes place is the Law of Karma or the Law of Cause and Effect, and such an ego had become

indebted to that law by causing the death of some one without malice or intention, killing merely through carelessness, like throwing away a burning match, after lighting a cigar, which fell on a heap of straw, set fire to a house and burnt its inmate to death. Such an ego has to pay for his carelessness, not criminality, by a brief delay in taking a new body. He pays by the early loss of the child-body and consequent delay, but immediately takes another, ordinarily within a few months.

But it is the parents who suffer most in such cases. Why? Possibly those parents in a previous life had been guardians to a distant relative's orphan-child simply for appearance' sake and had shown unkindness or active cruelty to him, so much so that the child had died. By the Law of Karma, they reap as they had sown, and they have to pay the debt standing against them, for their lack of love, in the loss of the body of their own child, dear to their hearts, and thus learn tenderness and kindness for all children alike. The child that dies immediately after birth, being reborn within a few months, loses nothing: only his progress is delayed a little; but the parents suffer, as they deserve by their karma, in the loss of their long-hoped-for child. Their karma is thus brought into touch with that of the person who owes the debt of life, and both destinies are worked out in the death of the child.

Q. To what extent is the belief in Reincarnation found in religions and philosophy, ancient and

modern? What is the approximate number of people who believe in the idea of Reincarnation as part of their religious creed?

Ans. The philosophy of Reincarnation antedates the remotest antiquity all over the world as it is a necessary corollary of the immortality of the soul. Reincarnation is taught in the great epics of the Hindus as well as in the Scriptures of the Egyptians. The Buddha taught it and constantly spoke of His past births. The Hebrews now do not seem to accept Reincarnation, though taught in the Kabbala, and belief in it in the old times peeps out from it here and there. In the *Wisdom of Solomon* it is stated that coming into an undefiled body was the reward of "being good". At the most, a few thousands among those reckoned as Christians believe in it at the present time, and Christianity now rejects it though the Christ accepted it, telling His disciples that John the Baptist was Elijah; while Origen, the most learned of the Christian Fathers, declared that "every man received a body according to his deserts and his former actions". The Sufi Muhammadans also hold that belief.

As Max Müller truly remarked, the greatest minds that humanity has produced have accepted Reincarnation. Pythagoras taught it, and Plato included it in his philosophical writings. Virgil and Ovid take it for granted. The Neo-Platonic Schools accepted it, and the Gnostics and Manichæans believed in it. In later times we find it taught by many western

philosophers, authors and poets. Hume declared that it was the only doctrine of immortality a philosopher could look at; Goethe in his old age looked joyfully forward to his return. The reappearance of the belief in Reincarnation is not, therefore, an emergence of a belief of savages among civilised nations, but a sign of recovery from the de-rationalisation of religion which has made life an unintelligible tangle of injustices and partialities and has given rise to so much scepticism and materialism.

Generally speaking, the people who at the present time believe in Karma and Reincarnation are the Hindus and the Buddhists. The Hindus number about 250 millions in the total population of India of nearly 320 millions. The number of Buddhists, not easy to ascertain accurately for want of knowledge about the huge population of China, is given by census returns as 500 millions. Thus, even at the present moment, it would seem that nearly half the human race hold a belief in Karma and Reincarnation, while in the past the proportion would be very much greater as these doctrines were also current in the lands then dominated by Chaldean, Egyptian and Greek thought.

Q. What are the principal factors which determine the next birth of a man?

Ans. There are three principal factors:

The first is the Law of Evolution which presses the man into a position in which he can most easily

develop the qualities he needs. Every man has to become perfect by unfolding all the divine possibilities latent in him, as the object of the entire scheme is this unfoldment. For that purpose he is guided precisely to that race and sub-race which, with its surroundings and conditions, is best fitted to develop within him the special qualities in which he may be deficient.

But the action of this law is limited by the Law of Karma or the Law of Cause and Effect. If a man has made for himself karma which brings about limitations, he may have to go without the best possible opportunities and rest content with the second best ones. In such a case one's own past actions restrain the free play of the Law of Evolution.

The third factor, which still further limits the action of the Law of Evolution, is the influence of the group of egos with whom he has formed strong ties of love or hate in former lives. His relation with those egos whom he must meet because of past connections is an important factor, acting for good or evil, in determining his next birth.

Evolution for man is God's will, and the Law of Evolution will give a man whatsoever is the most suitable; but, as said above, the best opportunities are limited by the man's past actions and his links with other souls. A man may be able to learn certain lessons in a hundred different positions; but he may be debarred from more than half of them by his past karma; and out of the balance a choice may be made mainly owing to the presence in a

family, or in the neighbourhood, of souls with whom he had formed ties of love or hate in the past.

Q. Then do we again come into contact in a new life with the people we love or hate in this life?

Ans. Certainly. First of all, in the long heavenly life the whole of the time is spent with people we loved on earth; and when we come back, we tend to do so in groups, along with the same loved ones.

Love is a link formed between egos, and death cannot break it; and loving egos in new bodies recognise one another as friends wearing different suits of clothes. Still it does not follow that the egos will have the same earthly relationship as in the past life. The link of pure love remains, but the husband and wife of one life may be born as two brothers, or sisters, or as brother and sister, or may have the relationship of parent, or child, or grandparent, or grandchild, or of any such tie by blood. But if for reasons of karma they are born in different families in the same neighbourhood or even in far-away countries, they are brought together and drawn to each other as lovers or intimate friends, as nothing in heaven or earth can slay love, or break its tie.

Sometimes the links being those of hatred and wrong-doing, ancient enemies are drawn into one family, there to work out in misery, or sometimes in ghastly family tragedies, the evil results of the common past. From some people we shrink back at

sight, and that is the warning of the ego against an ancient foe. The bond forged by hate can melt away only in the fire of love, as "Hatred ceaseth not by hatred at any time; hatred ceaseth by love." Thus back we come, old friends together—old enemies together, too—though dressed in new garbs, with new vehicles in each life.

Q. Please describe how the new mental, astral and physical vehicles are formed for a new life?

Ans. When physical death takes place, a man casts off his physical, astral and mental bodies one after another, as described in Chapter VI. Thus discarded, those bodies disintegrate, their particles mingling with the materials of their respective planes. But each man as a spiritual Triad—the triatomic Ātmā-Buddhi-Manas, the Jivātmā— has annexed to himself from the very beginning a lower triad of permanent atoms, an atom each of the physical and astral planes, and a molecule or unit of the lower mental plane, called physical permanent atom, astral permanent atom and mental permanent unit, respectively. These permanent atoms are carried over by a man from life to life, are stored up, after the disintegration of the three lower bodies, as a brilliantly scintillating nucleus within his causal body, and are thus all that remains to him of his bodies in the lower worlds. They are really epitomes of the bodies which gather round them each life, and their use is to preserve within themselves, as vibratory powers, the

results of all the experiences through which they have passed. Thus the astral and mental bodies hand on to the ego, or the real man, the germs of the qualities and faculties of that earth-life, which are then stored in the causal body as seeds for his future astral and mental bodies.

After his stay in the higher world is over, a thrill of life from the ego arouses the mental unit, which acts as a magnet, drawing towards itself materials with vibratory powers resembling, or accordant with, its own, to form a new mental body, representing the mental stage of the man with all his mental faculties.

After the mental body is partially formed, the life-thrill awakens or vivifies the astral atom to provide an astral body representing the desire nature and reproducing the qualities evolved in the past.

Then the life-touch from the ego reaches the physical permanent atom, and no material for the physical body can be chosen that cannot be, at least to some extent, attuned to that atom. But the karma of past lives, mental, emotional, and in relation to others, demands materials capable of the most varied expressions; out of that karma, certain mighty beneficent Intelligences, called Lords of Karma, holding the threads of destiny for every man, choose such as is congruous, *i.e.*, such as can be expressed through a body of a particular material group. Thus They choose the race, the nation, the family, etc., and guide the reincarnating ego to the environments required in accordance with the three

factors which determine reincarnation, as described before.

The mould of the new physical body, suitable for the expression of the man's qualities and for working out the causes set going in the past, is given by those Great Ones, and the new etheric double, a copy of the mould, is accordingly built in the mother's womb, while the dense body is built into that etheric double, molecule by molecule, physical heredity thus having full sway in the materials provided. Thoughts and passions of surrounding people, especially of the mother and father, influence the building of the bodies. The new astral body coming into contact with the etheric double exercises a great influence over its formation, and through it the mental body works upon the nervous organisation. This building of brain and nerves, and their correlation to the astral and mental bodies, go on till the seventh year when the connection between the real man and his physical vehicle is complete.

Q. But why are some persons born deformed, dwarf, crippled ?

Ans. The karma of cruelty inflicted on others in past lives results in deformed physical bodies, and very often brings insanity in another life. The Inquisitors of old and the vivisectors of the present day, as well as schoolmasters ruling by fear instead of by love, terrorising the children and abusing the power put into their hands, are born in such bodies.

Cruelty is the worst crime as it sins against the Law of Love. Good intentions are pleaded as excuse; Inquisitors wanted to save men's souls, and vivisectors pretend to save men's bodies, but surely there ought to be better methods of doing these. Similarly, the schoolmaster ought to eradicate faults in children by love and good example, as weak children, cruelly treated, not only suffer physically at the time, but become cowardly and servile, and often cruel in their turn when they grow strong.

Evil thoughts and desires, hatred and passion, cause a deformed body in extreme cases, and in all cases result in a body deficient in strength or in beauty and refinement. Nothing is outside the Law of Karma.

Q. Is there a continuous series of incarnations in the same sex or can one, born as man in one incarnation, be born as woman in another?

Incarnations are taken by the ego to acquire all good qualities and to develop all faculties, thus becoming perfect in the end; and different egos requiring different kinds of experiences have to be born among different races, countries, religions and families.

The ego is sexless, and sex is a characteristic of the form, of the vehicle only; but at this stage of human progress we ordinarily find strength, courage, firmness, etc., evolved along the male line, and tenderness, purity, endurance, etc., evolved along

the female line, and therefore each ego has to dwell in male and female bodies to acquire the qualities lacking at any stage. Again, the infliction of wrong by one sex on another may, as a kārmic result, draw back the wrong-doers into the wronged sex to suffer for their sins of past life.

As a general rule an ordinary ego takes no less than three and not more than seven successive incarnations in one sex before changing to the other, but in the case of a developed ego considerable elasticity is allowed, and he is likely to be born into the sex and race best suited to give him an opportunity to strengthen the weak points of his character.

Q. If a man is born in a body suited to the actions of his past life and has to suffer or enjoy therein, have very sinful people to be born in bodies of animals as many Hindus are said to believe ?

Ans. Indian sages have taught three distinct phases in the process of rebirth : Resurrection, Transmigration or Metempsychosis, and Reincarnation.

Our body is a kind of colony of atoms and molecules, microbes and bacteria, each having a life of its own. We are all the time emanating millions of these microscopic organisms or atomic lives, which are drawn into different kingdoms of nature according to the tendency we have given them, while at death these life-atoms which make up the cells of the body are scattered all over the earth and are directed to new organisms of similar

tendencies. The doctrine of resurrection is thus true only for atoms and emanations sent about by man during the course of his life and at death.

The kāmic elements of a man persisting as a shade or a shell for some time after his death are finally disintegrated in the astral world. Then, according to the law of attraction and repulsion which controls universal selection, they transmigrate, or are drawn into the kāmic elements of animals and men of inferior type. "A drunken priest becomes a worm, a stealer of corn, a rat" means that the elements which had served as the basis for passions in a man pass after his death into the bodies of animals possessing similar passions.

But a man, it is argued, may be born as an animal to suffer for the horrible crimes of his past life. Those who argue in this way forget that there is very little suffering in a mere animal body. Thus suppose that he is born as a tiger. That tiger, according to his nature, would prey upon weaker animals and would lead a life of comparative ease up to his death, probably even dying painlessly by being shot in the end. But if the same soul were compelled to be reborn as a man, would he not suffer more for his sins of past life if, for example, he had to lose all his patrimony and remain unemployed, and then to see his child die of slow starvation before his very eyes, his wife thereby committing suicide and he himself turning a maniac ?

Still when an ego, a human soul, by vicious appetites forms a strong link of attachment to a

particular type of animal, his astral body, after the soul has left the physical body, may assume a form resembling that of the animal which represented his passions on earth, and his soul may thus he embodied in that animal vesture. Either at this stage or when he is returning to reincarnation and is again in the astral world, his soul may, in extreme cases, be linked by magnetic affinity to the astral body of an animal of similar vicious appetites and be chained as a prisoner to that animal's physical body through its astral. He cannot go to heaven if so chained in the astral world just after death, nor can he be reborn as a man if the chaining takes place while the soul is descending towards physical life. That human entity has all his faculties and consciousness in the astral world, but cannot express himself, because in the first place the animal body is not suited for human self-expression, and secondly because the animal still controls its own body. But such animal obsession, *i.e.*, undergoing penal servitude while chained to an animal and cut off for the time from progress and self-expression, is not reincarnation, for reincarnation means entering into a physical vehicle which belongs to and is controlled by the ego. Thus we understand that the soul of a man does not become the soul of a brute, but that it is bound to the soul of a brute and carried in the animal organisation with all the energies of that rational soul absolutely impeded.

In minor cases short of absolute imprisonment the ego may take human birth, but the physical body

will be impressed with the animal characteristics like pig-face or dog-face.

Q. At what stage does reincarnation finish for an ego, and how?

Ans. The ego has to descend to lower worlds and work there garbed in different vehicles till he attains the goal appointed for him by the Law of Evolution, by acquiring knowledge and purity enough to be able to function self-consciously on the five planes of nature up to Nirvāna, with full mastery of matter therein.

What draws him back to earth is first his karma, and secondly 'Trishnā'—in Pāli, 'Tanhā'—thirst, desire for sentient existence on the physical plane. Desire is useful so long as experience is lacking, and its thirst remaining unslaked, the ego returns to earth again and again. But desire is personal and therefore selfish, and the condition of Arhatship being unceasing activity without any personal reward, the ego in the upward climbing must free himself from one desire after another, desire for personal enjoyment, personal pleasure, personal gain or attainments, and, last and subtlest of all, desire for personal perfection. Action is not to be stopped, but activity being carried on, reward for the fruit of action is not to be desired. Thus wearing out of all karma and killing out of desire for all sentient existence are necessary for liberation from the bond of birth and death. But

desire cannot be killed out till knowledge is acquired, and so liberation cannot be had without knowledge.

In *The Voice of the Silence* we read, " Inaction in a deed of mercy becomes an action in a deadly sin." The failure to realise this distinction between action and the desire for the fruits of action has led to the stagnation and passivity characteristic of the eastern nations, since spiritual selfishness and indifference brought on their decay.

Q. What is the interval between lives, the time that elapses between two incarnations of the same individual?

Ans. The period between death and the next physical birth, largely spent by the man in his mental body in the lower heaven-world or Devachan, varies widely in length with different persons.

Three principal facts have to be taken into account: 1. The class to which an ego belongs, that class depending on the time when that ego attained individualisation, that is, passed from the animal to the human stage. 2. The mode in which he has individualised, either by any of the right ways or normal lines, *i.e.*, of intelligence, will and emotion, or by wrong ways or irregular methods, *i.e.*, of pride, fear or hatred, and intense desire for power over others. 3. The length and nature of his last life.

The whole can be well understood by taking instances of different classes of egos.

Class of Ego	Stay in Years		
	Total interval between death and next rebirth, *i.e.*, stay on astral, lower mental and higher mental planes	On astral plane	On higher mental plane in causal body
1. Egos already on the Path	1,500 to 2,000	Rapid and unconscious	150 to 200
2. Egos approaching the Path	700 to 1,200	5	50
3. Distinguished artists or scientists and great devotees	700 to 1,200	15 to 20	30 to 35
4. Real gentlemen—best types of professional men, city-merchants, country gentlemen and other well developed and altruistic persons	600 to 1,000	20 to 25	Touch of consciousness in the ego
5. Ordinary city-merchants	500	25	No conscious life, but a flash of memory before rebirth
6. Lower middle class—small shopkeepers, farmers, etc.	200 to 300	40	do.

Class of Ego	Stay in Years		
	Total interval between death and next rebirth, *i.e.*, stay on astral, lower mental and higher mental planes	On astral plane	On higher mental plane in causal body
7. Skilled labourers	100 to 200	40 on middle level	No conscious life, but a flash of memory before rebirth
8. Unskilled labourers and high types of savages	60 to 100	40 to 50 on lower part	do.
9. Savages of mild type, wastrels, the unemployable, drunkards, slum-dwellers	...	40 to 50 on lowest subdivision but one	do.
10. Lowest specimens of humanity—most brutal savages, habitual criminals, wife and child-beaters, etc.	...	5 on lowest subplane	do.

The first class, mentioned in the table, take a continuous succession of incarnations without discarding their astral and mental bodies, while the last class are not infrequently earth-bound by crime.

In all the above cases, those individualised by intellect tend to take the longer of the two intervals

mentioned as possible for them, while those who attained individualisation by other modes tend to take the shorter interval.

But the length and nature of the last life are also a great factor in determining the interval. An ego dying young, not having an opportunity to generate great spiritual force, will have a shorter interval than an ego living to old age, and will also have a greater proportion of astral life, because most of the strong emotions are generated in the earlier part of the physical existence, while the more spiritual energy is ordinarily generated during the later part and continues to be so generated up to the end of that earth-life. The character of the man during his earth-life also greatly influences the interval, as some men lead a long life without much of spirituality in it, thus naturally tending to shorten the interval between their incarnations.

Again, egos are closely associated in groups or families, and this association tends to equalise the intervals between lives as they have to be brought into incarnation together, thus involving an increase or decrease of the rate at which the spiritual force in individual cases discharges itself. But there is no injustice anywhere—each one reaps exactly as he has sown.

CHAPTER V

KARMA

Question. Is there anything like luck, fate or destiny, or is there a law to guide the countless lives to happiness or misery, to birth and death?

Answer. A belief in pure luck or predestination is not correct, for though it is a fact that there is luck or destiny, man himself consciously or unconsciously makes that destiny, is the master of his own fortune, and gets happiness or misery, birth and death, etc., according to the Law of Karma, reaping in each life as he has sown in past lives.

Why some are born rich and others poor: some having wealth only to corrupt, defile, deprave others therewith, while meritorious poverty struggles all unaided: some gifted with beauty and health of body and mind; others pitiably lacking in either or both: some living to ripe old age; others but for a moment, to be born, gasp and die—these and such other perplexities of life can be resolved only through an understanding of the Law of Karma.

Q. You speak of the Law of Karma, but are there not two other explanations or theories of human

destiny—one, the Will of God, and the other, the Result of Chance?

Ans. Of course one theory is that destiny is the Will of God, that at His command things are bestowed or are withheld, that we are like puppets moved by His hand, no exertion changing our destiny. But a consistent application of this theory means that God blinds children and breaks the hearts of strong men, permits the innocent to suffer for the guilty and creates a world with souls born as cripples or idiots or congenitally diseased for no fault of theirs. And for what purpose? We know not why we come into the world and whither we tend, treated unjustly so long as we stay here. But this theory of human destiny shows God to be unjust and capricious.

Again, if destiny be the result of chance, life is merely a hotchpotch of circumstances. If there be God, He does not concern Himself with the world He has created. Human bodies might be born through parents swayed by passion in a hovel or in the home of refined persons, without a law governing birth, without any choice on our part or justification of the conditions or environments, everything being the result of chance. Then we can never be certain of results, might toil for years, and after all might fail by chance. Science is possible because nature is organised by law. Why should there be law and order in all things in the universe except in human events and human existence?

Q. Then what is the third explanation of destiny, this Law of Karma?

Ans. Karma literally means Action. An action implies a desire which prompted it, and a thought which shaped it, as well as the visible movement called the 'Act'. A desire stimulates a thought, and the latter embodies itself in an act, while sometimes it is a thought, in the form of a memory, that arouses a desire, and the desire bursts into an act. Thus an action is the outer form of an invisible thought and desire; but each action in its very accomplishment gives birth to a fresh thought and desire, which again burst into an act. Thus every cause was once an effect, and each effect in turn becomes a cause. Hence Karma is called the Law of Causation or the Law of Cause and Effect.

But first it should be understood that the Law of Karma is a natural law and not an artificial one laid down by an external authority. An artificial law has penalties attached to it, which are local, changeable and escapable. A thief may escape detection altogether or may get light or heavy punishment if caught. But a natural law is not a command like an artificial law; it is a simple statement of successions or sequences. That 'fire burns,' that 'if you put your hand into fire, it will burn,' is the statement of a natural law. It is not a command not to put your hand into fire, nor does it lay down a penalty for its breach; it leaves us free to choose, but lays down an invariable sequence of conditions—

such a condition being present, such another condition will invariably follow; and the sequences never vary. The first condition is called the cause, the second the effect. But if a new condition is introduced, the succeeding condition will be altered, the effect now being the resultant of both.

It is an invariable law, and invariability of law does not bind—it frees. Science proves that knowledge is the condition of freedom and that only as a man knows can he compel—Nature is conquered by obedience. The scientific statement of this law is: "Action and reaction are equal and opposite."

Its religious version cannot be better put than in the well-known verse of a Christian Scripture: "Be not deceived; God is not mocked; *whatsoever* a man soweth, *that* shall he also reap." Let us add also: "*Whatsoever* a man reaps, *that* he has sown in the past."

In the fine matter of the higher worlds the reaction is by no means instantaneous, often spreading over long periods of time, but it returns inevitably and exactly.

Applying this law in the realms of mind and morals, man shapes his future and becomes master of his destiny.

Q. How does a man become master of his own destiny?

Ans. There are three subsidiary laws under the general Law of Karma, and a knowledge of the

method of their application is necessary to shape one's future. The three threads of the cord of fate are:

1. Thought builds character.
2. Desire makes opportunities and attracts objects.
3. Action makes environments.

Q. Taking the first thread of the cord of fate, how does thought build character?

Ans. Character in man is the totality of his mental and moral qualities. Man means 'Thinker', and the connection of thought and character is recognised in the Scriptures of nations. An Indian Scripture declares: "Man is created by thought; as a man thinks, so he becomes"; while in the Bible we read: "As a man thinks, so is he"; and again, "He that looketh upon a woman to lust after her, *hath committed adultery* already with her in his heart." The *rationale* of these facts is that when the mind dwells on a particular thought, a definite rate of vibration in matter is set up, and the oftener this vibration is caused, the more does it tend to repeat itself in the matter of the mental body automatically till it becomes a habit, as described in Chapter VII.

To create a habit of thought a man should choose a desirable quality—a virtue, an emotion—and then think persistently on the chosen quality. He should think deliberately of it every morning for a few minutes and persist in that thought-creation until a strong habit is formed and the virtue is built into

his very nature—which is the case especially when he acts out the thought in daily life. Everything being under law, he cannot obtain mental abilities or moral virtues by sitting still, but can build his mental and moral nature by thinking strenuously and acting accordingly. His aspirations become his capacities, his repeated thoughts his tendencies and habits. In the past he made his character with which he was born in this life, and he is now making the character with which he will die and with which he will be reborn; and character is the most important part of karma.

If a man is clever in a certain direction, it is because in a previous life he has devoted much effort in that direction. Genius and precocity are thus satisfactorily explained.

Q. Now how does desire make opportunities and attract objects?

Ans. Will is the energy of the Self, an interior concentration, prompting to action. When that energy is drawn out by pleasure-giving or pain-giving outside objects, it is called desire—desire to possess, which is love, attraction; desire to repel, which is hate, repulsion. Between the desire and the desired object there is a magnetic tie, and a man's desire draws to him what he wishes to possess as the magnet attracts and holds soft iron. There may be obstacles or difficulties, but inevitably that desire will be accomplished, sometimes even in the same

life, sometimes in after-lives. A man strongly desiring to visit a country will probably find an opportunity to do so at some time of his life. Desire draws one towards the place where the object of desire is obtainable and is thus one of the causes that determine the place of one's rebirth. Similarly, a strong desire for wealth, not fleeting, changing fancy, will bring it into his grasp. Thus desire draws together the desirer and the desired, or makes opportunities and attracts objects.

Q. How does action give us our physical environments?

Ans. The third thread of our cord of destiny appears on the physical plane as action, and is the least important of them all as it only slightly affects the Inner Man directly. Actions are effects of our past thinking and desires, and their karma is for the most part exhausted in their happening, though they affect us indirectly by giving rise to fresh thoughts and desires. The spinning of this thread brings into our destiny outward happiness or outward misery. As a man has made people physically happy or physically miserable, so will he reap kārmically from his action favourable or unfavourable physical circumstances, conducive to physical happiness or physical suffering. His nearest circumstance, the expression of his past activity, is his physical body, and this is shaped for him according to the mould of the etheric double, as explained before.

Thus the reaction of our thoughts on ourselves is the building of character and of faculties; the reaction of desires on ourselves is the gaining of opportunities, of objects and of power, making us 'lucky' or 'unlucky' as the case may be; the reaction of our activities on ourselves is our environment, the conditions and circumstances, the friends and enemies that surround us. Two parts of our karma we bring with us, our thought-nature and desire-nature; the third part we are born into, our environment, including our physical body.

We are what we are because of our past thoughts, desires and actions, there being no favouritism in Nature. With this idea properly grasped, envy and resentment become impossible, and we cease the useless swearing at fate. We reap in this life as we sowed in the past; as we are now sowing, so shall we reap in the future; and as we are now spinning, so shall our cord of fate be for future life. Thus man is the creator of his future, moulder and master of his own destiny.

Q. But does not this conception of destiny controlled by the Law of Karma eliminate God from the world?

Ans. No. On the contrary our idea of God becomes grander than before, because instead of believing Him a bad architect who has built the world badly, so as to require constant interference to set things straight, we see in Him the Perfect Architect

of the Universe, guiding that universe by exquisitely balanced natural and moral laws, perfect in their working even to the minutest detail. Transgression of these laws brings misery; obedience to them confers happiness.

Q. Is there any forgiveness of sins?

Ans. Forgiveness of sins posits retaliation in some form. The conception of punishment for sins belongs to a degraded idea of God as a limited Deity raised above men by superior power, but of like passions with the men He rules.

Our progress through evolution consists in the gaining of wisdom under the Laws of Reincarnation and Karma, and a child learning to walk may well be supposed to be punished by its falls just as a man is supposed to be punished for his sins when he reaps the results of his ignorance and mistakes.

Moreover, we do not expect laws of nature to forget or forgive an infringement, and Karma is a law of the Divine Nature, in which there is no variableness, neither shadow of turning.

The Divine Law operates as invariably in the mental and moral worlds as in the physical. A man falling into a fire will burn his body, and neither prayer nor repentance can save him from the pain. He will not even dream of asking the law of gravity for forgiveness if he infringes it; why then should he expect forgiveness if he has infringed mental or moral laws? The false teaching that a man can do

wrong and be forgiven, *i.e.*, escape the consequences of his wrong-doing, is very demoralising.

Karma is not a punishment for sin, but the unavoidable result of the causes set in motion, and sorrow is ever the plant that springs from the seed of sin. After sowing evil seeds our salvation lies not in asking for forgiveness, but in trying to make amends and doing better thereafter.

But again, in a world of law, there can be no punishment for sin, *i.e.*, no arbitrary penalty, inflicted in anger and not sequentially related to the sin. Therefore, to suppose that a man could burn in hell because he had not believed in some particular dogma, or that the wickedness of a finite life-time, however persistent, can merit the torments of an eternal hell, is to do violence, not only to our sense of justice, but even to our ordinary common-sense.

Q. Does repentance of sins do any good?

Ans. A man should not be carried away by delusions about remorse and repentance. If he thinks over a fault, he creates a thought-form of that thought; the more sorry he feels, the more often he turns the matter over in his mind, the stronger the thought-form grows. "What you think upon, that you become", and therefore by brooding over a fault within himself, he simply strengthens it. So when he has strayed away from the right path, instead of giving himself to repentance and remorse, he should

say: "Well, that is a foolish thing to do; I will never do it again."

Thus the idea of remorse, of repenting of one's sins, is a delusion. It is waste of time and energy, and none should let himself be carried away by it. He should put it behind him and go on from where he may be, making up his mind not to make the same mistake again. This is very strongly put in *The Voice of the Silence*: "Look not behind or thou art lost." A Master once said: "The only repentance which is worth anything is the resolve not to do it again."

Of course, this does not imply that he will escape the consequences of his evil karma already done. He has sown evil seed and must reap its evil harvest. But the only good of real repentance, *i.e.*, the resolve not to do it again, is that in future he will be proof against temptations of the same kind and hence will not be liable to *further* consequences or evil effects.

Q. But if all be the working out of law, a compelling force, are we not helpless slaves of destiny? Is not karma a doctrine of fatalism?

Ans. Fatalism implies that we are so bound by circumstances that no effort of our own can free us. A little knowledge of this law is often distinctly dangerous and has a certain paralysing effect, because one of the results of knowing a little about it is the tendency to sit down and say: "Oh, it is my karma." It is like a man knowing something

of the law of gravitation sitting down helplessly at the foot of the stairs and saying: "As I must move to the centre of the earth, I cannot go up."

The Law of Karma like all other laws of nature binds the ignorant and gives power to the wise; it is not a compelling, but an enabling force, and says that while we are bound by what we have done in the past, we can each moment mould and modify the future by the choices we make, and that, exertion, the effort of the present, is greater than destiny, the result of the past, as explained also by Bhishma, the Master of Dharma.

Our karma is of a mixed character, not a great stream to sweep us on, but one made up of currents running in various directions, some neutralising one another, with the net result extremely small. Thus all weights in the balance of karma not being in one scale, and those weights being evenly balanced, a finger's weight can turn the scale; and though out of the past thoughts, desires and actions some are with us and some against us, forming our so-called destiny, by our present exertion we can easily turn the scale either side we like and conquer our past. Prayer may thus turn the balance where the scale of karma is not heavily weighted, for prayer, being a strong desire, is of the nature of one of the constituents of karma.

Q. I understand that the bonds of a man are of his own making, but how is he guided into his environments of nation and family?

Ans. In one single life an ego cannot reap all the harvest of the past, nor discharge the obligations contracted towards other egos.

The etheric mould of the reincarnating ego is guided, as said in Chapter IV, to the country, the race, the family and the social surroundings which afford the most suitable field for the working out of the karma allotted to that particular life-span. He is placed where he can come into relationship with egos related to him in the past. A country is chosen where the conditions are suitable for his capacities, a race selected of which the characteristics resemble some of his faculties, and a family found with a physical heredity suitable for his physical constitution to work out his karma allotted for that life. Thus the accident of birth is no accident at all, but just an inevitable result of causes, attractions and affinities, set up by an ego during his past lives.

Q. If one particular action be done with different motives, does not the motive affect the result?

Ans. Every force works on its own plane. From physical agony inflicted results physical agony endured, and motive does not mitigate the result just as the pain of a burn is not mitigated because the injury was sustained in saving a child from fire. Motive is a mental or astral force, according as it arises from will or desire, and it reacts on mental and moral character or on the desire-nature severally.

A person may be born deformed, but with a gentle and patient character, showing that he had worked in his past life with a good motive intellectually misdirected, like a vivisector or an Inquisitor. But the causing of physical happiness is a physical force and must work on the physical plane.

Three men may contribute to presenting a free hospital or school to a town from different motives —the first from a purely philanthropic motive, the second from mere ostentation or from a selfish desire to get a title, and the third from mixed motives. Each man's physical action brings relief to the suffering or knowledge to the ignorant, irrespective of the different motives, so all the three contributors will receive equally comfortable physical environments next life, but their motives will severally affect their characters in their future incarnations for improvement or degradation. Moreover, the use which each man makes of his wealth and the happiness which he derives therefrom will depend on his character, the first man using it for philanthropic and charitable, and the second for selfish purposes. Though the selfish man will get easy and pleasant surroundings on the physical plane as the reaction of his contribution to the hospital or school fund, his selfishness will also sow according to its kind, and mentally and morally he will reap that harvest also, a harvest of disappointment and pain. By giving money in deserving charity either through a selfish motive or through compulsion or force of circumstances in one life, a man may

gain riches in another life, but this he may lend at a high interest and may be too selfish and niggardly to spend. The miserly rich, who simply go on hoarding money without being themselves happy by its use or making others so, are thus explained.

Hence motive is of more importance than action, and a mistaken action done with a good motive is better than a well-chosen action with a bad motive. The motive reacts on character and gives rise to a long series of effects, for the future actions guided by that character will all be influenced by its nature; whereas an action, bringing on its doer physical happiness or unhappiness, according to its result on others, has in it no generating force, but is exhausted in its results.

Q. But how is it that some persons with good motives yearning to help others find their way blocked either from want of power, defective capacity or lack of opportunity?

Ans. Opportunities for service taken in one life result in enlarged opportunities of service in another while wasted opportunities result in limitations in the body or misfortunes of surroundings, and are thus transformed into frustrated longings. The etheric brain may be built defectively, and the ego though planning may lack executive ability. Such a man can advise others to their advantage, but is himself unsuccessful when following his own advice.

The karma of a good life is not the acquisition of wealth or even of high intellectual endowments, but wider opportunities for service, either in the line followed in the past or in new lines opening up before the ego, to make him a better instrument in the hands of the higher powers for the helping of the world.

Q. Why does a man have a 'bad heredity' or congenital diseases?

Ans. A 'bad heredity' is the reaction from wrong activities in the past. The drunkard of a previous life will be born into a family with nervous diseases like epilepsy, while a profligate will get birth in a family tainted with diseases of sexual vice. Congenital diseases result from a defective etheric double given to the ego by the Lords of Karma for his excesses and errors of the past. When desires in one life are bestial, cruel, unclean, they are the causes in another life of congenital diseases, of weak and diseased brains, giving rise to epilepsy, catalepsy and other nervous disorders.

Q. Now instead of being liberated from the bonds of karma allotted for one life, how does a man forge new links in the chain of karma?

Ans. The Lords of Karma in carrying out Their work use other persons as Their instruments of reward or punishment. Thus though we are being used as mere tools in Their hands for the settling of

different people's accounts, we have a false idea that we are free agents. So when a man injures us, we do not understand that he was merely instrumental in giving us our due, but become angry with him and try to retaliate, thereby creating fresh karma. None in this world suffers for the sin or fault of another, though through our short-sightedness we believe ourselves wronged by others for no fault of ours.

The wise, knowing this, get angry with none, and suffering the wrong or dishonour without grumbling liberate themselves from the karma allotted for one life and called Prārabdha, while the ignorant through anger and grumbling create new karma, called Kriyamāna, which being added to the accumulated karma of past lives, called Sanchita, comes back again in a new life as Prārabdha. Thus through ignorance a man creates new karma before the old karma is exhausted, and so can have no chance of liberation from the bonds of birth and death.

Q. But if some one injures us, how can we know whether it was the result of some evil action by us in the past?

Ans. In a universe of perfect justice none suffers without cause or for the fault of another, as stated before, and the fact that we could be injured proves that we deserved the injury by our evil karma in the past, even though the man who inflicted the injury, acting as a tool of the Lords of Karma, thinks that he acted on his own initiative.

Of course a man who, acting even as a mere tool of the Lords of Karma, inflicts injury on another, creates bad Kriyamāna, which, being added to his Sanchita, will come back to him in another life as Prārabdha, and he will have to suffer for his evil action, as an effect of the cause set going in the past, because though "Needs be that evil comes, but woe to the man through whom the evil comes."

Q. Please explain a little in detail the three kinds of karma—Sanchita, Prārabdha and Kriyamāna.

Ans. Karma is divided into three parts or is of three kinds:

1st. Sanchita (=accumulated) karma, that is, karma which has accumulated from many lives. In the earlier days of the life of a savage it is natural that there should be on the whole more of evil karma than good. So only a portion of his whole karma is given to him to be worked out in the next life and the balance kept as Sanchita, as otherwise the undeveloped ego would be crushed under the entire result of his actions. Again, some of a man's actions need more time for their working out and have to pass into Sanchita.

2nd. Prārabdha (=commenced, to be worked out in this life) or ripe karma, karma selected from the Sanchita by the Lords of Karma for a man to discharge in his present life. This is what we ordinarily call fate, luck or destiny. Out of the total karma of the past only a portion can be exhausted within

the limits of a single life. There are some kinds of karma which are too incongruous to be worked out in a single physical body of one particular type; there are liabilities contracted towards other souls who are not all likely to be in incarnation at the same time; there is karma requiring to be worked out in some particular nation or particular social position, while the same man may have other karma needing an entirely different environment. Part therefore of his total karma of the past is selected by the Lords of Karma to be worked out within the span of a single life, and this is called his Prārabdha. It is such karma that can be sketched out in a horoscope cast by a competent astrologer.

3rd. Kriyamāna, the karma which is in the course of making while Prārabdha is being worked out, and which being added to Sanchita karma will, when ripe, be meted out as Prārabdha in a future life.

As the law of gravitation applies equally to a mountain as well as to an atom, Prārabdha applies to all our actions, big or small.

Q. But a pressure from Prārabdha on all our actions means that we are slaves of our Prārabdha and have no place for free-will.

Ans. The pressure of Prārabdha lies in some measure on our actions, but not on our free-will. Though limited by Prārabdha we enjoy Purushārtha or free-will, and our Kriyamāna depends on that. When doing any action our attitude of mind is a

matter of free-will, and that makes our Kriyamāna. Take the instance, given before, of the three men who give a million pounds each for a charitable institution, one doing it from a philanthropic motive, another in the hope of reward, and the third from mixed motives. The Kriyamāna of all the three would be different according to the motives as explained before, and that karma being added to Sanchita would be meted out, when ripe, to each as his Prārabdha in a future life and would be the chief factor in causing a difference in their future destinies. Kriyamāna thus depending on a man's free-will even when he is under the influence of Prārabdha, the Prārabdha of his future lives is in his own hands—Man is master of his own destiny.

Again, though all actions, big or small, are, in some measure, under the influence of Prārabdha, they can be stopped or altered in their effect. Prārabdha is in fact divided into three classes: 1st—fixed, unavoidable or certain. 2nd—Not-fixed or avoidable. 3rd—Fixed-not-fixed or uncertain. Of these the first kind of Prārabdha karma cannot be avoided, but the other two kinds can be avoided or altered in their effects by the force of free-will.

Q. Supposing that fixed Prārabdha is unavoidable, how can we escape the effects of the other two kinds of Prārabdha ?

Ans. The fixed or unavoidable Prārabdha karma cannot be altered at all ; the uncertain Prārabdha can

be altered in its effect by great effort, while the avoidable Prārabdha can be easily altered or shaken off. As on a rope in a tug-of-war, each action has two forces playing on it at the same time—Prārabdha and free-will. Where the force of Prārabdha is greater than that of free-will, the resultant lies with Prārabdha, and free-will cannot alter it; when both forces are equal, it is uncertain, and where the force of free-will is greater than that of Prārabdha, it is avoidable. Thus though in the bondage of Prārabdha, a man can liberate himself in proportion to his free-will.

A man pits his force against that of a ball thrown towards him. If it is a cannon-ball that is discharged, he can't catch it or prevent its action. That is fixed Prārabdha. A cricket ball can be caught with great effort or at least have the direction of its motion altered; that is uncertain Prārabdha. A light rubber ball caught with very little effort typifies the avoidable Prārabdha. Very few actions in our life are unavoidably fixed. We come across few cannon-balls of destiny in life, but many cricket and rubber balls and should therefore exert the full force of our free-will against any evil karma.

The bulk of the karma of an *ordinary* man may be classed as fixed. He has not much will and therefore accepts the ruling of external circumstances which are due to his past actions. All the events of his life could be foretold in considerable detail from his horoscope, which is not the case with a man of strong will who has great power over his

circumstances owing to the force of his free-will. Hence the astrological proverb : " The wise man rules his stars, while the fool is ruled by them."

Q. If every person has to suffer inevitably according to his karma, why should we interfere with kārmic justice by trying to help the blind, crippled or other deserving people in difficulty who may simply be undergoing the just punishment of their past karma ?

Ans. It should again be remembered that there is no reward or punishment in karma. Karma is educative, not punitive, and is merely a sequence of conditions, as explained before.

It is true that all kinds of evils and sufferings around us are the results of karma, but that is no reason why we should not labour to change them. None suffers ought which he does not deserve, but our duty is simply to help and leave the carrying out of the Law in Divine Hands.

Moreover, we do not know at what time a man has fully paid his debt of pain and suffering, and if he is to receive his due relief kārmically, why should we not become the agents of such good deeds ? Even selfishly we should try to help when another suffers under his karma, for if we do not do our best, we are making a karma which will entail absence of help in the hour of our own need.

Again, it is absurd to believe that high Beings like the Lords of Karma and Their agents will be

confounded in their work by the interference of such petty creatures as ourselves. If a man does not deserve help, or if the proper time has not come for his relief, he will not be benefited by our help, *e.g.*, he may drop the money given him through a hole in his pocket, but we shall be creating good karma and acquiring merit by our unselfish act. Moreover, we should not have come in contact with the man unless relief was due to him at the time. So we should try to help all sufferers to the best of our ability and give up the foolish idea that we can interfere with another's karma. In fact, it is the highest ideal of its kind to consider our contact with everyone whom we meet, even casually, as an opportunity given us for the helping of that person by all possible means.

Q. But if karma is the law of justice, why does a good man fail in business while a bad man succeeds ?

Ans. There is no causal connection between goodness and money-making. One might as well say: "I am a good man, why can't I fly in the air?" Goodness is not a cause of flying nor does it bring in money. Virtue is its own reward, and if we are truthful, our reward consists in the happiness arising from our nature growing more truthful and in the opportunity of quick spiritual development. This question is usually asked owing to the error of identifying worldly success with happiness and of disregarding the element of time.

If a business man who is determined to be truthful does not become discouraged when he sees unscrupulous persons going ahead of him, but stands firm and works in harmony with the Divine Law, regardless of immediate worldly results, he wins inner peace and happiness though great financial success may not accrue to him. Even that may fall to his lot in the long run when his reputation has been established, so that he will ultimately come to enjoy both the good-will and the custom of the public.

Material prosperity, again, is very often the worst enemy of virtue, and though welcomed as good karma, is often the reverse in its results. Moreover, it is a matter of common experience that many a man who does fairly well in adversity becomes intoxicated with worldly success in prosperity, and falls away from the path of virtue. That is the significance of the Indian story of a poor man who having won a case against his rich adversary, when asked by the king to suggest the punishment, begged that more wealth might be bestowed on his rich but evil-minded enemy.

Q. Are all our sufferings the result of our past karma?

Ans. A large proportion of a man's suffering is what is called 'ready money karma', not due to the result of actions of past lives, as nine-tenths of our suffering is merely the outcome of mistaken action through ignorance in the present life.

Q. Why do we see good and holy persons very often suffering in this world?

Ans. Every one has a vast store of Sanchita karma which must be worked out before he can be finally liberated. But as soon as he understands the purpose of life, and taking his own evolution earnestly in hand endeavours to eradicate the evil and rapidly to develop the good within himself in order to become ever a more and more perfect channel of the Divine Love, the Lords of Karma, in recognition of his earnest desire, increase the amount of evil karma to be worked out in the present life and help him to discharge his old debt quickly. Thus many holy and earnest souls seem to suffer because they are making very rapid progress and are quickly paying off the debt (since they have made themselves strong enough to do so) in order that it may be cleared out of the way of their future work.

Q. What about the so-called accidents, say a railway accident or a shipwreck, or seismic catastrophes like an earthquake, where many suffer together?

Ans. People with appropriate individual karma are gathered together to suffer collectively in such cases. Again, souls are gathered into groups of families, castes, nations, races, etc., considered as larger individuals and have their own collective karma; and it is here that room is found for the so-called accidents as well as for the adjustments continually

being made by the Lords of Karma. Nothing can happen to a man that is not in his karma as an individual, but a man can still enjoy or suffer through family or national ties in a way not inherent in his life-karma, and so receive or pay kārmic debts, out of date, as we may say. The rise and fall of nations, seismic changes like earthquakes, volcanoes and floods, or national catastrophes like plague and famine, are all cases of collective karma.

Each person has made a large and varied collection of evil karma in the course of ages, and so advantage is sometimes taken of a catastrophe or a collective accident, like a shipwreck, to enable a man to work off a portion of the evil karma —Sanchita karma—not normally due in the life in which it occurs, to pay a kārmic debt, as it were, out of date. Still, unless he owed such a death to the Law and, also, unless he was advanced enough to take advantage of that opportunity, he could not die, but would furnish one more instance of the miraculous escapes of which we so frequently read.

Q. As every man's actions invariably affect many others around him, will he have to meet all those to settle his kārmic account?

Ans. The effects in many cases are trivial though in some they may be of a serious character. Trivial effects, good or bad, are merely small debits or credits in our account with nature, though greater

effects of either kind, especially when there is a distinct personal relationship of love or hatred, makes a personal account which has to be settled with the persons concerned. A man giving a meal to a hungry beggar or causing a petty annoyance to another need not meet that other man, as he will receive the result of his good or bad action from the general fund of nature, but if he changes the current of another's life by a great benefit or a serious harm, he must, sooner or later, meet that other man to adjust the debt. In short, small debts go into the general fund, while big ones must be paid personally.

Q. Are the exact time and manner of a man's death decided at or before his birth?

Ans. No. Even astrologers cannot actually foretell the death of a man, but can merely say that at a certain time malefic influences are strong and the man may die, but that if he does not, his life will continue until other evil aspects threaten him. These uncertainties are points left open for a later decision, depending on the use the man makes of his opportunities and the modifications he introduces by his actions during that life.

Though the time of a man's dying out of the physical body is not fixed, the life-period which he has to spend under physical conditions is fixed, and if he passes out of earthly life before that period is completed on the physical plane, he has to live on for the remainder of it under what may be called

partly-earth-life conditions in the astral world. His physical body has been struck away before its life-period is over. But the normal condition after death only sets in when that earthly life-period is fully exhausted.

Thus the fact is that the period of life under physical conditions *is* fixed ; the period of striking off the physical body is *not* fixed. At one point or another death may come. There will be times when, because of the fixed karma, death cannot be averted, but there may be other periods (of avoidable or uncertain karma) when an added force may turn it away like any other kind of karma. There are points that are certain, and there are those that may be varied by exertion.

Q. You have explained the working of karma, but how can a man mould his karma deliberately and so modify his destiny ?

Ans. He should first examine the three threads of the cord of fate explained before, inspect carefully his stock-in-trade, inborn faculties and qualities, good and bad, powers and weaknesses, present opportunities and actual environments. Then selecting the qualities desirable to strengthen he can set to work and modify his character very rapidly, taking the qualities one by one as stated before, and using thought-power to acquire them, never thinking of the weakness but its corresponding power ; and thus thinking on that which he desires to be, inevitably though gradually

he becomes that under the Law. If he made mistakes in the past, he can modify the results considerably by setting in operation neutralising forces.

Looking to the second thread of the cord of fate, the desire-nature cannot be changed by desire, but can be modified by thought. He should mentally create thought-forms of the opportunity he wants and fix his will on those forms, drawing them within reach, thus literally making and grasping the opportunities not presented by past karma. Again, suppose he is fond of dainty food, has the weakness of gluttony. He should then think of the disastrous results of the vice, *i.e.*, getting bloated and helpless with digestion disordered, and reining in the desire he should breed a disgust for that vice.

His environments are the hardest of all to change as they are in the densest form of matter, but he should set himself to change such undesirable part of them as can be changed by strenuous effort, while such as he cannot change he should accept and learn what it has to teach, when it will drop away like an outworn garment. For example, in an undesirable family he should adapt himself to his circumstances and fulfil every obligation cheerfully and patiently to all egos drawn to him by his past, learning patience through their annoyances, fortitude through their irritations, forgiveness through their wrongs.

Thus working with free-will and necessity—with free-will but under conditions he has created by his past thought-nature, desire-nature and physical

nature—he can mould his karma and make his future destiny.

Q. But since a man must return to earth over and over again till he has exhausted all his individual karma, and since a good karma drags a man back to birth as relentlessly as a bad one, how is he to cease generating new karma and exhaust all past karma in order to attain liberation?

Ans. A good karma done with the thought of reward will bind the man to earth by chains of gold as effectively as an evil karma binds him by chains of iron. The ignorant, in the enjoyment of senses, do not consider a good destiny as a bond, but the wise knowing it to be such try to be rid of good and evil destiny alike.

An action is prompted by desire, desire for the fruit of action moving a man to activity, and the enjoyment of the fruit rewarding his exertion. Desire for fruit or attachment to the fruit of action is then the binding element in karma. To every action is bound its fruit, and desire is the cord that links them together, while with the burning of desire the connection is broken. So when a man longs for liberation, he has to practise renunciation of the fruit of action, gradually eradicating in himself the wish to possess any object for his own separate self. He should not neglect any duty, but discharge every duty perfectly while remaining indifferent to the fruit it brings forth. All his actions then

partake of the nature of sacrifice, the fruit being given freely for the helping of men. Thus neither disliking nor desiring any object, he ceases to generate new karma. "The harmonised man, having abandoned the fruit of action, attaineth to the eternal Peace; the non-harmonised, impelled by desire, attached to fruit, are bound."

Though he thus ceases to forge new chains, he has still to get rid of old ones; and for this knowledge is necessary. Looking back into his past lives he has to neutralise forces coming out of the past by sending against them forces equal and opposite, and burn up his karma by knowledge. He has also to meet the souls whom he has wronged and to pay his debts, thus working out kârmic obligations which would otherwise hamper and retard his progress.

CHAPTER VI

LIFE AFTER DEATH

Question. Why should a man trouble his mind about the conditions on the other side of death, when he is sure to find out the facts for himself after he dies?

Answer. This contention is defective in several ways. It takes no account of the terror which, from ignorance, overshadows the lives of so many, nor of the sorrows of separation and the anxiety felt by the survivors about the fate of the departed dear ones. It also ignores the fact that man after death does *not* immediately realise his mistakes, and that owing to his inability to correct them by the light of truth he has frequently to suffer much. The ordinary man without knowledge is bound on the astral plane by the desire-elemental, to be explained presently, and does not understand the possibilities of the life after death, thus missing many opportunities of service and progress.

Moreover, from a knowledge of the after-death existence a man realises the true proportion between the physical fragment of life and the rest of it, and so does not waste his time in working merely for the

physical period which is but one-tenth or one-twentieth part of the whole life between two incarnations. Also, when he reaches what is called the astral world, after death, he does not become alarmed, as he understands his surroundings and knows the best method of work there, and so has courage and confidence. But the greatest advantage of such knowledge is that he feels confident enough to lend a helping hand to others and thus generates good karma for himself.

Q. Then what becomes of a man on the other side of death?

Ans. In order to know that, one should understand properly what death is. Death is at first the laying aside of the physical body, the outer garment of the ego or the real man, who then continues to live in his astral body until the force generated during earth-life by emotions and passions has become exhausted. Then a second death takes place; and the astral body falling away from him, the man finds himself in his mental body in what is called the heaven-world. Here he has to stay till the force of unselfish thoughts generated during his physical and astral lives has worn itself out, and dropping that third body also the man remains for a time as an ego in his own world in the causal body before returning to incarnation.

Thus death is nothing more than birth in another region, a repeated process of unrobing, the immortal

man shaking off from himself one after another the outer casings and passing into a higher state of consciousness.

Q. How does the real man separate himself from his physical vehicle?

Ans. The etheric double is the vehicle of vitality or Prāna which animates the whole physical body. During the slow process of dying, that double, carrying Prāna and the higher principles with it, oozes forth from the physical body, when it is seen by the clairvoyant as a violet light, or violet form, hovering over the dying man, still attached to the physical body by a slender magnetic thread. Consciousness in the body then grows less and less vivid, till at the death of the physical body the thread snaps, thereby breaking the last magnetic link between the dense body and the remaining principles of the human constitution. The man who has thus withdrawn himself from the physical body, enwrapped in the violet-grey etheric double, then sinks into a peaceful unconsciousness, with that double floating above the dense body.

At the solemn moment of death, even when it is sudden, the past life passes swiftly in review before the ego, a fact testified to by those rescued from drowning. During the slow process of dying, extreme quiet and self-control should therefore be observed in the chamber of death so as not to disturb the ego absorbed in the contemplation of the panorama of

his past life, and no weeping or lamentation with the idea of a selfish personal loss should be permitted.

The acts of dying and going to sleep are similar except in a few particulars, as already described in Chapter III. In both cases a man withdraws from the physical body. When he goes to sleep, he withdraws into his astral body and leaves the etheric body with his physical sheath, the currents of vitality playing through both the latter and keeping them alive; but at death he draws out also the etheric double with him, and that double not being a vehicle, the man surrounded by it is usually unconscious, and can function neither in the physical world nor in the astral.

After some time, varying from a few moments to a few hours, days or even weeks (but ordinarily in about 36 hours), the five higher principles disengage themselves from the etheric double, shaking it off as they formerly shook off the dense body and leaving it as a senseless corpse. The Prāna, thereby losing its vehicle, returns to the great reservoir of universal life, as water enclosed in an earthen pot and plunged into the ocean mingles with the ocean water if the pot be broken. The man is now left in his astral body, ready for the astral life.

Q. What becomes of the separated etheric double after death?

Ans. Death means for the etheric double just what it means for the physical body—the breaking up of its constituent parts. The latter body, left to

the rioting of countless lives of the cells of that body previously held in constraint by Prāna acting through the etheric double, begins to decay, and the etheric double, remaining near its dense counterpart, shares the same fate, in a few weeks or months, for precisely the same reason—that the co-ordinating force of Prāna is then withdrawn from it. It must not, however, be supposed that these two disintegrations depend upon each other. Clairvoyants see these etherial wraiths, which float in churchyards over graves where the coarser physical bodies are buried, sometimes showing a likeness to the dense body and sometimes as violet mists or lights. It is advisable for several reasons to burn the dense body rather than bury it.

Q. Why is cremation preferable to burial?

Ans. There are several reasons for it.

1. As a man after death is withdrawing steadily towards the higher planes, he should fix his attention more and more upon spiritual matters. Many people, however, simply will not turn their thoughts upwards. Earthly matters are the only ones in which they have ever had any living interest, and so they cling to them with desperate tenacity even after death. Of course they are eventually swept on in the beneficent current of the mighty force of evolution; yet they fight every step of the way, and not only cause themselves unnecessary trouble and sorrow, but also seriously delay their upward progress. Now in this ignorant

opposition to the cosmic will a man is much assisted by the possession of his physical corpse as a kind of fulcrum on the physical plane. He is naturally in very close rapport with it, and if he be so foolish as to wish to do so, he can use it as an anchor to hold him down firmly to the lower levels until its decomposition is far advanced. So cremation saves the man from himself in this matter, for when his body has been thus disposed of, his power of holding back is greatly diminished.

2. Whether the dense body is burnt or allowed to decay slowly in the usual loathsome manner, or indefinitely preserved as an Egyptian mummy, the etheric double pursues its own line of quiet disintegration entirely unaffected; still cremation is advisable from a sanitary point of view, as it averts many dangers to the living by the swift dissociation of the physical remnants.

3. Cremation entirely prevents any attempt at partial and unnatural temporary reunion of the principles by the galvanising of the etheric corpse in the neighbourhood of the dense body just after death, or at the grave even after burial.

4. It entirely prevents any endeavour to make use of the corpse for the purposes of the horrible rites of black magic, which very seriously affect the condition of the man on the astral plane.

Q. What then becomes of the man in his desire-body after he has shaken off the etheric double and is separated from Prāna?

Ans. When the physical body is dropped at death, the astral body commences to disintegrate. The desire-elemental, the vague body-consciousness of the astral body, mentioned in Chapter III, feels it instinctively and at once takes fright. It fears that it will lose the habitation which enables it to remain apart from the rest and thus get an unusual opportunity for progress; so it immediately sets to work to protect itself by a very ingenious method. During earth-life the various kinds of astral matter intermingle in the formation of the astral or desire-body. That matter is far more fluidic than the matter of the physical body, and the elemental, seizing upon its particles, rearranges them into a series of seven concentric shells—the finest within and the densest without—so that the rearranged astral body may resist as much of encroachment, friction or disintegration as its constitution permits, and may therefore retain its shape as long as possible.

The astral body has no separate organs, and a man can perceive an astral object of the matter of a particular subdivision only if on the surface of his astral body there are particles belonging to that subdivision. During physical life all the seven kinds of astral matter in his body intermingle and are in constant motion like particles of boiling water. At any given moment particles of all varieties are represented on the surface of his astral body, and therefore when he is functioning in that body during sleep, he is able to see any astral object of the matter of any subdivision.

But owing to the rearrangement of the matter of his astral body into concentric layers which he ignorantly allows his astral elemental to make after death, he is confined to one subplane at a time. Also, having on the surface of his astral body only the lowest and grossest particles, he can receive impressions only from corresponding particles outside. But the vibrations of such heavy matter being the expressions only of objectionable feelings and emotions, and of the least refined class of astral entities, he can be conscious only of that lowest variety of astral matter, and see only the undesirable inhabitants of the astral world and feel only its most unpleasant and vulgar influences. Other men of quite ordinary character, or even his own friends who surround him, appear to him like monsters of vice since he can see and feel only the coarsest in them. Under these circumstances it is no wonder that he considers the astral world a hell; yet the fault is in no way with the astral world, but with himself.

In course of time he will pass on to the higher subplanes, one after another, with the partial wearing out of each of the concentric shells, but the astral life of the man is thereby unduly prolonged and the progress of the soul retarded.

Q. You spoke of allowing the rearrangement through ignorance; then how can a man prevent it?

Ans. During life he can refuse to gratify his lower desires, replace all the low particles by

higher and finer ones, and thus change the astral matter within him, building for himself an astral elemental of a high type.

Again, the ordinary man having no knowledge of these things quietly accepts the rearrangement after death, especially as the desire-elemental transfers to him its own fear of indescribable danger and destruction; but the man should simply resist that unreasoning sense of dread by calm assertion of knowledge, and declining to permit the case-hardening, which would confine him to a single subplane, he should insist upon keeping open his communications with the higher astral levels as well. He can thus escape the thraldom of the desire-elemental by slowly but steadily wearing out its resistance, can retain his power of seeing the whole of the astral world as before and can also help his friends by showing them how to liberate themselves.

Q. What, then, is the state of an ordinary man in Kāmaloka immediately after death?

Ans. It is not certain that when the man is free from his etheric double, he will at once become conscious of the astral world, especially if he dies suddenly. For he has in him a good deal of the lowest kind of astral matter, and a shell of this may be made around him by the desire-elemental. Yet if he has learnt in good time to keep in check sensual desires of various kinds, he will remain unconscious of all the unpleasantness of that lowest

subplane, until that gross matter gradually wears away, and some matter which he is in the habit of using comes to the surface.

An ordinary man awaking on the astral plane after death will notice but little difference from what he has been familiar with in the physical world. The astral world stretches to a little less than the mean distance of the orbit of the moon as stated in Chapter II, and the types of matter of the different subdivisions interpenetrate with perfect freedom, with a general tendency for the denser matter to settle towards the centre, whereby though the various subdivisions do not lie one above the other like the coats of an onion, the arrangement of the matter of those subdivisions partakes somewhat of that character.

The man who has not allowed rearrangement in his astral body has freedom of the whole astral world and can float about in any direction at will, though he generally stays in the neighbourhood to which he is accustomed, that is, where his interests lie.

Again, astral matter interpenetrates physical matter as though the latter were not there; still each subdivision of physical matter has a strong attraction for astral matter of the corresponding subdivision. Hence every physical body has its astral counterpart, and the dead man is thus able to perceive his house, room, furniture, relatives and friends. The living think of the dead friend as lost, but that friend, though not seeing the physical bodies of the living, sees their astral bodies, *i.e.*, the astral

counterparts corresponding exactly to the outlines of the physical bodies. He is thus aware of the presence of his friends, though he cannot make any impression upon them when they are awake with their consciousness in the physical world, nor communicate with them or read their higher thoughts. He can also see their emotions by the change in colour in their astral bodies. The friends, too, when asleep, are conscious in the astral world and can communicate with the dead one as freely as during physical life, though they may again forget everything when awake.

A man is in no way changed by death, but is in every respect the same man minus his physical body. His thoughts, desires and emotions are exactly the same, and his happiness or misery depends upon the extent to which the loss of the physical body affects him. He often does not believe he is dead as he sees the old familiar objects and friends about him, but the realisation comes as he finds that he cannot always communicate with them. He speaks to them even at once after death, and they do not seem to hear; he tries to touch them but finds himself making no impression on them. For a time he persuades himself that he is dreaming, but gradually discovers that after all he is dead.

Then he usually begins to become uneasy because of the defective teaching which he has received about the baseless and blasphemous hell-fire theory. But presently he will meet with some astral helper or some other dead person who has been more

sensibly instructed, and will learn from him that there is no cause for fear, and that there is a rational life to be lived in this new world, just as there was in the old.

In this astral world thoughts and desires express themselves in visible forms, though these are composed mostly of the finer matter of the plane. These become more and more prominent as his astral life proceeds and as he withdraws further and further into himself. As time passes, he pays less and less attention to the lower matter which forms the counterparts of physical objects, and is occupied more and more with that higher matter of which thought-forms are built.

The whole astral life after death is a constant and steady process of withdrawal by the ego into himself, and when in course of time the soul reaches the limit of that plane, he dies to it in just the same way as he died to the physical plane. That is to say, he casts off the body of that plane and leaves it behind him, passing on to the higher and still fuller life of the heaven-world.

Q. On what factors does the length of a man's stay in the astral world after death depend?

Ans. The length of a man's stay in the astral world after death depends on two factors—the nature of his past physical life, and his attitude of mind after his death. During his earth-life he affects the building of his astral body directly by his passions

and emotions, and indirectly by the action upon it of his thoughts from above, and of all the details of his physical life—his continence or his debauchery, his food and his drink—from below. If by persistence in evil passions and desires during earth-life he builds for himself a coarse astral vehicle, he will find himself after death bound to the astral plane during the long and slow process of that body's disintegration. On the other hand, if by decent living he gives himself a vehicle mainly composed of finer material, he will have very much less discomfort after death and will pass through the astral plane very rapidly.

As for his attitude of mind after death the desirable thing is for him to realise that he is at this stage withdrawing steadily towards the plane of the true ego, and that it is his business to disengage his thoughts as far as possible from things physical, and fix his attention more and more upon those spiritual matters which will occupy him later on upon Devachanic levels. By doing this he will greatly facilitate the natural astral disintegration and avoid the common mistake of unnecessarily delaying himself upon the lower levels of that plane.

Q. What are the surroundings of the astral world?

Ans. To a large extent people make their own surroundings there. The astral world, as explained in Chapter II, is divided into seven subdivisions.

These fall into three classes; and counting from the highest, subdivisions one, two and three form one class, and four, five and six another, the seventh standing alone.

The lowest or seventh subplane, the astral slum with its gloomy and depressing atmosphere below the surface of the earth, is the most hideous and repulsive; and is populated by the scum of humanity—murderers, ruffians, drunkards and profligates—floating in darkness and cut off from the other dead, though only those are conscious there who are guilty of brutal crimes or deliberate cruelty or possessed of evil appetites. Persons of a generally better type, *i.e.*, suicides who had sought self-murder to escape the penalties of crimes, are also found there.

Subdivisions four, five and six may be said to be the astral double of the physical. The great majority of people make some stay on the sixth which is simply like physical life minus the physical body and its necessities, while the fifth and fourth are merely etherealised copies of the sixth, and life is less material there.

The first, second and third levels, though occupying the same space, give the idea of being much further removed from the physical, as men inhabiting them lose sight of the earth and its belongings and are deeply self-absorbed.

The third region is the summerland of the spiritualists where the dead, by the power of their thought, call into existence schools and churches and temples, houses and cities, or beautiful scenery like pleasant

flower-gardens, lovely lakes and magnificent mountains. These are mere collective creations of thought, but people live there contented for years.

The second section is the material heaven of the ignorantly orthodox. It is the happy hunting ground of the Red Indian, the Valhalla of the Norseman, the Houri-filled paradise of the Muslim, the golden jewel-gated New Jerusalem of the Christian, the lyceum-filled heaven of the materialistic reformer.

The first or the highest region is occupied by intellectual men and women pronouncedly materialistic, or wanting to gain knowledge by physical modes of study, from motives of selfish ambition or for the sake of intellectual exercise. Many politicians, statesmen and men of science are to be found there.

The astral life is the result of all feelings which have in them the element of self. If they have been directly selfish, they bring their owner into conditions of great unpleasantness in the astral world; if, though tinged with thoughts of self, they have been good and kindly, they bring him a comparatively pleasant though still limited astral life. Such of his thoughts and feelings as have been entirely unselfish produce their result in his life in the mental world; therefore that life in the mental world cannot be other than blissful. The astral life, which the man has made either miserable or comparatively joyous for himself, corresponds to what Christians call purgatory; while the lower mental life, which is always entirely happy, is what is called heaven.

Q. Then is there no hell?

Ans. There is no hell, no senseless, useless eternity of torment for the mere gratification of the cruel malignity of an irresponsible despot in which orthodox theology asks its devotees to believe; but there is purgatory which is simply the necessary, the only effective and therefore the most merciful process for the elimination of evil desires. Terrible though the suffering may be, any evil desire gradually wears itself out, and only when all evil desires do so, can the man pass on into the higher life of the heaven-world.

Man makes for himself his own purgatory or heaven, which are not places, but only states of consciousness. Hell does not exist and is only a figment of the theological imagination. Still a man by living foolishly may make for himself an unpleasant and long-enduring purgatory, though neither heaven nor hell can be eternal, as a finite cause can produce only a finite result.

Q. What, then, are the conditions severally, in Kāmaloka or the astral world, of a very bad man, an ordinary man, and a man with some rational interests?

Ans. The conditions of after-death life are almost infinite in their variety. Every ordinary man who has allowed the rearrangement in his astral body after death has to pass through the

seven subdivisions in turn, though every one is not conscious in all of them. An ordinary decent person has not in his body sufficient matter of the lowest subplane to form a heavy shell. He usually has matter of the sixth mixed with a little of the seventh, and so after death he ordinarily finds himself viewing the counterpart of the physical world.

But a drunkard or a sensualist who has been in the grip of a lust strong enough, during physical life, to overpower reason and feelings of decency or family affection, finds himself after death in the lowest subdivision of the astral world. Being there without the physical vehicle to deaden and retard the force of the desire-vibrations, he feels the appetite perhaps a hundred times more strongly, yet is absolutely unable to satisfy it for want of a physical body; and then life is a real hell, the only hell there is. Yet he is reaping the perfectly natural result of his own action and no external power is punishing him.

A murderer, living through the scenes of the murder and the subsequent events over and over again in Kāmaloka, ever repeating his diabolical act and going through the terrors of his arrest and execution, may experience hell indeed; while a suicide may repeat automatically the feelings of despair and fear which preceded the self-murder and go through the act and death-struggle with ghastly persistence.

But none of these conditions are eternal and none are punitive. They are the inevitable working out of causes set in motion in the physical world, and

conditions last only while their causes endure. In course of time the force of desire wears out, but only at the cost of terrible suffering to the man, and as in the astral world time can be measured by means of sensations alone, there being no other time-measure such as we have in the physical world, each day seems to him somewhat like a thousand years. The blasphemous idea of eternal damnation seems to be a distortion of this fact.

Now take the case of an ordinary colourless man who has no particular vice, but who is still attached to things of the physical world and whose life has been devoted merely to making money or to aimless social functions. The astral world is a place of weariness for him, because the things he craves for are not possible to him as there are no business engagements in that world, and no conventionalities upon which society in the physical world is based.

Yet for all but a very small minority the state after death is happier than the life upon earth, since it is no longer needful to earn a living. The astral body feels neither hungry nor cold, nor suffers from disease, and each man in the astral world, by the mere exercise of his thought, clothes himself as he wishes. For the first time since early childhood the man is entirely free to spend the whole of his time in doing exactly what he likes.

Men with similar tastes and pursuits drift naturally together there just as they do on the physical plane, and there is no lack of profitable occupation for a man with rational interests,

provided they do not need a physical body for their expression. A lover of the beauties of nature can travel rapidly, about a hundred miles per second, without fatigue, to the loveliest spots in the world; another delighting in art has the world's masterpieces at his disposal, while a student of science has libraries and laboratories of the world open to him. He can visit all scientific men and catch their thoughts. For a man who during earth-life has learnt to delight in unselfish actions and to work for the good of others, this world will be one of the most vivid joy and the most rapid progress.

Q. If there be no hell, how do you explain the Christian doctrine of 'Salvation'?

Ans. Salvation (L. *Salvus*, saved) is not escape from eternal damnation or from the mythical hell; it is the escape from sorrow and evil to the condition of being safe—the escape from repeated incarnations, from the wheel of birth and death, from what the Schools of Orphism in the sixth century B.C. called the 'Circle of Generation,' from what the Buddhists call the Sansāra, the Wheel of Life.

Those familiar with the Christian teaching will remember how the great Initiate, S. Paul, pointed out that it was the intention of the Christian religion to bring about the birth of the Christ within the individual believer, and that the Christ-Child, thus born in the human spirit, was to grow and develop until the full stature of the Christ was reached in man.

There is within each one of us a Christ principle, which as yet in most of us lies dormant ; but it can be awakened, and the awakening of that Christ principle is the birth of the Christ within the heart of each man. We find in the Christian Scripture "Christ in you, the hope of glory", and it is the presence of that Christ principle within each heart that brings the hope of glory to every human soul. Without that Christ principle we should indeed be lost, and belief in that true Christ is necessary for salvation ; but it is the Christ within ourselves in whom we must believe. Belief in the mere story of a life lived by the Christ on the physical plane cannot possibly affect our future. It is the knowledge of the Divine within man, and its power to respond to the Divine without, which will save us and help and strengthen us on our way.

Thus the development of the Christ principle within us is necessary for escape from recurring births and deaths. As that principle unfolds, we realise that our separate consciousness is nothing but illusion—that we are all one in God. That is the true birth of Christ within the heart of man. The true man, being a spark of the Divine Flame, is already divine and needs no salvation. All he wants is to be able to realise himself in all the worlds and at all possible levels and be a channel of the Divine Power in the carrying out of the Divine Plan.

Q. On what factors does a man's detention in any section of the astral world depend ? In what

time, and how, does an ordinary man pass from the astral to the heaven-world ?

Ans. The ego steadily withdraws all his forces into himself, leaving behind him section after section of astral matter. His detention in any section is in proportion to the amount of matter of that section present in his astral body, that proportion depending on the life lived, the desires indulged in and the kind of matter thus attracted and built into the body.

When all the lower emotions and desires with the thoughts of a selfish nature have worn themselves out, and the ego with his steady process of withdrawal has passed even beyond the finest kind of astral matter, there comes a time when the astral body, not entirely disintegrated, is finally shaken off by an astral death, and the soul, except that of an unusually wicked man who has no spark of love or kindness for another or who has slipped into irredeemable sin and bestiality, has a kind of gestation period and sinks into a brief, peaceful, dreamy 'predevachanic unconsciousness' to be awakened by a sense of intense bliss into that part of the heaven-world to which he belongs by his nature. There is not necessarily a movement in space, but the man's consciousness is now focussed into the lower mental world.

Q. If death is not the end of life, but is only a step from one stage of life to another, what about the

violent grief of those who mourn the loss of their departed dear ones ?

Ans. Their grief is, as already explained, not for a real loss but an apparent one, the result of a delusion and ignorance of nature's laws, and represents unnecessary suffering to the mourners themselves. The departed one is still with them, and while their physical bodies are asleep, they talk with him ; but as soon as they are awake, they revert to the old delusion that they have lost him and think thoughts of sorrow all day long, making the dead man very miserable and unhappy in that emotional world.

Not only that, but uncontrolled grief and wide outbursts of sorrow produce a very painful effect on the departed one when he is sinking peacefully into the unconsciousness which precedes his wakening into the glory of the heaven-world. He is often aroused from his dreamy happiness into a remembrance of the last earth-life by the passionate sorrow and desires of his friends on earth, which, awakening corresponding vibrations of sorrow with a hundredfold strength in his liberated desire-body, cause him great discomfort and depression and very seriously delay his onward progress.

Again, this unrestricted grief of ignorant, though well-meaning, relations puts great obstacles in the way of astral helpers who try to help the dead by explaining to them the conditions of the astral world and to cheer and comfort them in their new surroundings.

Forgetfulness is not counselled, but the remembrance should take a form which is helpful and not harmful, and the selfish unavailing regret should be substituted by earnest and loving good wishes for perpetual light and eternal peace.

Q. Then have prayers for the dead any value? If so, how should they be offered?

Ans. Prayers always have value for the living as well as for the dead as they are dictated by love; but a prayer is efficacious in proportion to the concentration of thought expressed in it, the purity and strength of the will by which it is directed to the person concerned, and the knowledge possessed by its utterer. A prayer, like a thought, creates a form, an artificial elemental, which goes to the person for whose benefit it has been called into existence, and helps him as opportunity occurs. A dead man can be helped and protected by such thought-forms so long as he remains in the astral world.

A man with knowledge, understanding the constitution of the astral body and the power of thought, can enormously increase his aid by deliberately sending an artificial elemental to assist in the disintegration of the astral shells which imprison the soul, and thus help the quickening of his passage towards Devachan. Some of the mantras of the Hindu Shrāddhas (ceremonies for the dead) have this object in view and are very efficacious when employed by a holy and wise man.

But the ordinary man knows so little of the condition of the dear ones who have passed away that he cannot do better than use that beautiful antiphon which appears so often in the services for the dead by the Christian Catholic Church: "Eternal rest grant unto him, O Lord, and let light perpetual shine upon him." For its two clauses express exactly the conditions which are most desirable for the dead; first, perfect rest from all earthly thought and care, so that his progress towards the heaven-world may be undisturbed; and secondly, the perpetual light of Divine Love shining clearly upon him through the higher and more spiritual part of his own nature, drawing him ever upward towards itself, so that his progress may be rapid.

Q. Shall we meet our loved ones who have passed on before us?

Ans. Assuredly we shall, for the attraction will act as a magnet and draw us together. If the loved one has died recently, we shall find him on the astral plane; but if he has left this earth long ago, he may have passed the astral and entered the heaven-world; and when we ourselves reach that world, we shall have him with us, always at his best, through our thought-form or mental image, vivified by the ego of that friend, as will be explained presently. Those whom we have loved are not lost; the reunion is sure where affection exists, as love is

one of the mightiest powers of the universe, whether in life or in death.

Q. Why is sudden death injurious to a man, and what is the reason of the old prayer of the Church, "From sudden death, good Lord, deliver us"?

Ans. The condition of a man's life after death depends, first, on the length of time he stays on any subplane, and secondly, on the amount of his consciousness upon it, while the length of time on any subplane depends on the matter of that subplane built into the body. Thus both the factors of the post-mortem existence depend not on the nature of death, but on the nature of life lived, and no accident can affect the man.

Still, though a sudden death does not necessarily affect a man's position in the astral world for the worse, it does nothing to improve it. The slow wasting away of the aged or the ravages of lingering disease invariably loosen and break up the astral particles and wear out most of the lower desires, so that when a man recovers his consciousness on the astral plane, much of his work there is already done for him by the particles belonging to the lower levels having already been burnt out of him, whereas a victim of sudden death having a much stronger astral body to manage, may have his residence slightly prolonged on the lowest level of the astral plane.

Again, the mental terror and agitation in a sudden death often persist after death and are not

favourable preparations for astral life. The last thought in the mind before death is not unimportant, especially in the case of an undeveloped person with vague and inchoate astral consciousness, as his last thought would occupy his mind for a long time, and would to some extent set the key-note to which a good deal of his astral life might be tuned. Thus it would be worth while taking some trouble to see that it is a good one; but this is not possible in the case of sudden death.

Q. Is the astral world inhabited by others besides the dead?

Ans. The astral world is inhabited not only by the dead, but also by about one-third of the living who have temporarily left their physical bodies during sleep. It is likewise the dwelling place of Adepts and Their pupils, of psychically developed persons not under the guidance of a Master, and of black magicians and their chelas.

That world has also a great number of other human inhabitants without physical bodies, some considerably above human level, like Nirmānakāyās, pupils of Masters awaiting reincarnation, etc., and some below, like astral shades and shells of the dead, shells vitalised for black magic, dead black magicians and their pupils, etc.

Non-human beings, like the astral elemental essence of our evolution and astral bodies of animals, also find their place there; while nature-spirits of various

kinds called fairies, elves, brownies, fauns, satyrs, goblins, etc., having a different line of evolution and usually wearing a miniature human form, as well as Devas or angels far higher in evolution than man, form a large part of its population.

Again, it is the habitat of artificial entities, the elementals formed unconsciously by ordinary men and consciously by Adepts and black magicians, as well as of human artificials employed in spiritualistic seances.

Thus we are neither the only nor the principal inhabitants of the astral world, as that world is largely inhabited by beings of other lines of evolution running parallel with our own, who, though they pass through a level corresponding to that of humanity, do not pass through humanity at all.

Q. What becomes of the astral corpse after the man passes on to Devachan?

Ans. A man at death separates himself completely from the physical body; but an ordinary man identifies himself closely with his lower desires during life and thus allows the lower Manas to be so entangled with Kāma, that the ego with all his indrawing force cannot separate himself completely from it. So when the man finally breaks away from the partially disintegrated astral body, he leaves behind a part of the Manas, imprisoned in and entangled with the desire-body. This fragmentary entity, called a shade, has thus a certain vitality, and

moving freely in the astral world with past memories, fragmentary consciousness and tendencies to repeat automatically familiar vibrations of love, desires and thought without intelligence, is often mistaken for the man himself by the ignorant at seances.

At a later stage—in a few hours, or in a few months or years, according to the spiritual or material nature of the ego who has passed on into the heaven-world—the fragmentary consciousness dies out of the astral body, though it does not return to the ego to whom it belonged, and then the astral corpse, without any trace of its former life, now called a shell, slowly disintegrates in the astral world as did the physical body in its own world.

Q. What then becomes of the man when he passes on to Devachan or heaven?

Ans. Devachan—the abode of the gods, or the place of light or bliss—is a specially guarded part of the mental world from which sorrow and evil are kept away by the action of certain Devas.

It is not really a place but a state of consciousness, and is here round us at this very moment, near to us as the air we breathe.

After his second death in the astral world the man awakens to a new glory of life and colour, and lives in the radiant mental body in the heaven-world. He awakens gradually to a sense of joy unspeakable and bliss indescribable, softest melodies breathing round him, his being suffused with light, and the

faces loved on earth dawning through the golden haze.

Every ordinary man is, during earth-life, surrounding himself with a mass of thought-forms, those representing the main interest of his life growing strong and remaining with him even after death. The force of the selfish thought-forms, of anger, ambition, pride, greed, gluttony, drunkenness, sensuality, etc., pours down into astral matter and is exhausted in the astral world when the man is burning that lower part of his nature in that purgatorial life. But his unselfish thoughts, whether purely intellectual or of the nature of love, compassion, tenderness, devotion, etc., belong to his mental body, and these he carries with him into Devachan, as he can appreciate the heaven-world only through these refined thoughts.

These high, refined thoughts and noble, unselfish aspirations then cluster round him and make a sort of shell about him. These thoughts surrounding him are the powers by which he draws upon the wealth of the heaven-world; and though that world is a store-house of infinite extent—all glory and beauty conceivable—he can draw upon it just according to his power of unselfish thoughts. Each such thought-form is a window through which he looks out from his mental body upon the glory and beauty of the mental world.

To think a loving or noble thought, to appreciate a fine writer or a lovely work of art in the physical world, is to open a window into the heaven-world;

to make a habit of high, unselfish thought is to keep that window always wide open. But the condition of a man in the heaven-world is chiefly receptive; he cannot build a new window along new lines of activity if he took no interest in these during his physical life. Like a labourer returning home with his earnings of the day, the man draws from Devachan as much as he has prepared himself to take by his efforts during earthly life. Still every man, except the utter savage at a very early stage, will as surely have something of this wondrous life of bliss. Therefore as a matter of fact, instead of some men going to heaven and some to hell, most men have their share, both of purgatory and heaven, and it is only their relative proportions which differ.

Q. Then has not every one the same kind of heaven, or the same intensity of bliss there?

Ans. The mental images (or thought-forms) of unselfish thoughts which had stayed like seeds in the mental body begin to manifest like trees in Devachan, so that when a man has formed many mental images through aspiration for knowledge or unselfish desire to help humanity, though those images had then looked like castles in the air in the physical world, they now materialise in the finer matter of the mental world, and the man sees himself doing there everything according to his desire.

Mental matter being more subtle than physical matter, thoughts are things in the mental or

heaven-world, and by the power of thought everyone in heaven creates his own world according to his desires. As are a man's thoughts, so is his Devachan, and the thoughts of no two persons being alike, their heavens also must differ accordingly. Still every one finding himself each moment exactly according to his desire, all are extremely happy though enjoying different degrees of bliss.

Again, if the joys of heaven were of one particular type only, as the orthodox theory holds, there would always be some who would soon get weary owing to their inability to participate in those joys, through want of taste in that particular direction or from lack of necessary education. Thus one man's heaven cannot be imposed on all, as a slum-child cannot be happy in the glorious surroundings of the artist, and what gives happiness to one may not give any happiness at all to another. As it is, each one creates his own heaven by his thought-forms, and this is the only imaginable arrangement which can make every one happy to the fullest extent of his capacity for happiness.

Q. How do we find our friends and dear ones in the heaven-world?

Ans. If a man loves another with deep unselfish love, he makes a strong thought-form or mental image of that friend or relative, and naturally takes that image to the heaven-world with him, as it is to that level of matter that such love belongs in virtue of its

unselfishness. The force of such love is strong enough to act on the ego of the friend in the higher part of the mental body, because it is the ego or the soul that a man loves in unselfish love, not the physical body. Now the ego of the friend feeling this vibration at once makes a response and pours himself into the thought-form created by the Devachani. So the man's friend is truly present with him very vividly, and it does not matter whether that friend be living or dead; for the appeal is made, not to the fragment of the friend which is sometimes imprisoned in a physical body, but to the ego; and the ego can simultaneously respond to the affection of even a hundred friends, because no number of representations on a lower level can exhaust the fulness of the ego, just as no number of lines can make a square, and no number of squares a cube.

Thus every man in the heaven-world will always have around him all the friends and relatives he wishes to have, and they are with him always at their best, as they are then two stages nearer the reality than in the limitations of the physical world.

The same remarks hold good if a man was inspired by devotion to a personal deity. The deity is always present with the dead man even more vividly than on the physical plane.

Q. But does a dead man in heaven wait for and watch his friends and dear ones on earth below?

Ans. No. How could the dead man be happy in heaven if he looked back and saw his dear ones in sorrow or in the commission of sin, say, his wife grieving for his loss, or, worse still, marrying another shortly afterwards?

The case of waiting is scarcely better, for then he will have a long wearisome period of waiting, often extending to years, while again the friend may arrive so very much changed as to be no longer sympathetic. But according to the arrangement provided by nature, these difficulties are all avoided, and those whom the man loved are ever with him and always at their noblest and best, while no discord or change can come between them since he receives from them all the time exactly what he wishes.

Q. Are there seven different heavens as is ordinarily believed, and does a man pass through all these successively as in the case of the astral plane?

Ans. As stated in Chapter II, there are seven subdivisions in the mental as in the astral plane. The three highest, the Arupa Loka or Formless levels, are the habitat of the ego in the causal body, while the four lower ones, the Rupa Loka, form the heaven where the man passes his heaven-life in the mental body.

There being nothing in the mental body corresponding to the redistribution of the astral matter, a man does not pass through the successive stages or regions of the heaven-world one after another as is

done in the astral world, but is drawn to the level which corresponds most closely to the degree of his development, and spends his whole life there in the mental body.

The dominant characteristic of the lowest or seventh subdivision is unselfish family affection, all selfish tinges being required to be worked out on the astral plane. The sixth has the characteristic of anthropomorphic religious devotion, while the fifth has that of devotion expressing itself in work of some sort. All the above three subdivisions are concerned with the working of devotion to personalities, either to family, friend or personal deity.

The fourth section has for its dominant note the wider devotion to humanity, which includes activities connected with unselfish pursuit of spiritual knowledge, high philosophy or scientific thought, unselfish, literary or artistic ability, and service for the love of service.

At the end of the heaven-life, which lasts for different periods as stated in Chapter IV, the mental body in its turn drops away as the others have done, and the man's life in the causal body begins.

Q. What happens to the man in the higher heaven—the three higher subplanes of the mental world—in his causal body at the end of his heaven-life in the lower mental world ?

Ans. All the mental faculties which express themselves on the lower levels are drawn into the

causal body with all the germs of passional life which were drawn into the mental body from the astral at the time of leaving the astral shell, and the Thinker having finished a round of his pilgrimage dwells for a time in his own native land. Here the soul needs no window as all the walls have fallen away; but the majority of men, having only dim consciousness of their surroundings at this height, rest there for a short time, scarcely awake, yet assimilating the small results of the closed earth-life. Still, with development, the life of the man on the formless level becomes longer, richer and deeper as his causal body grows bigger and better organised, and he returns to earth-life with greater knowledge and more effective power to help himself and others.

The length of a man's stay in the higher mental world depends on the stage of his evolution as well as on his deep thinking and noble living during earth-life, as described in Chapter IV.

Still, to every man, however unprogressed, there comes a moment of clear vision before his return to earth, when he sees his past life with the causes working from it into the future, and, glancing forward, he sees also the next incarnation that awaits him with its possibilities and opportunities. Then the clouds of matter close upon him and obscure his vision, and the cycle of another incarnation begins with the awakening of the powers of the lower mind through Tanhā, the blind thirst for manifested life, as already explained in Chapter IV on Reincarnation.

CHAPTER VII

THOUGHT-POWER, ITS ACTION AND USE

Question. What is thought and how does it show itself?

Answer. Thought is a change in consciousness corresponding to a mode of motion in the matter of the mental plane. There is Manas, the Thinker, who thinks or knows, and the mind is merely his instrument for obtaining knowledge. We see objects when the light-ether is thrown into waves between those objects and our eye; when we think of an object, the thought-ether, *i.e.*, the matter of the mental plane, is thrown into waves between that object and our mind.

We have seen in Chapter III that man possesses a vehicle corresponding to each of the interpenetrating worlds of our solar system, that his astral body is the vehicle of his desires, passions and emotions, and that similarly his mental body is the vehicle for the expression of his thought. It is in the matter of the mental body that thought first shows itself as a vibration to clairvoyant sight.

Q. What have the Scriptures of the different World-Religions to say on the subject?

Ans. "Thoughts alone cause the round of births," says a Hindu Scripture, "let a man strive to purify his thoughts; what a man thinks on, that he becomes." Purity (of thoughts, words and deeds) is the key-word of the Zoroastrian religion; "Purity" it says, "is the greatest bliss", the purity of words and deeds being evidently dependent on that of thought. "As he thinketh in his heart, so is he", says the wise king of Israel. "All that we are is made up of our thoughts", declared the Buddha. "Whosoever looketh on a woman to lust after her, *hath* committed adultery with her *already* in his heart", said the Christ. And again: "He who hateth his brother, *is* a murderer."

Thought is real in two senses, directly and indirectly. Everybody recognises the indirect action of thought, for it is obvious that a man must think before he can do anything, and thought is the motive power of the act just as water is the motive power of the mill. But people generally do not know that thought has also a direct action on matter, and that whether or not a man translates his thought into deed or word, the thought has already produced its effect. Again, thought being the parent of action, a man can mould his character and therefore his destiny by the exercise of this power.

Q. What then are the effects of thought?

Ans. They can be broadly divided into two groups: the effects produced upon the man himself, and those produced outside of the man.

The effects upon the man himself are: First, the effect upon the mental body itself, *i.e.*, a habit of readily repeating a particular thought, and secondly, the effects produced on the other two vehicles, the astral and causal bodies, *i.e.*, the effect upon his emotions temporarily and the building up of qualities in the ego permanently.

The effects outside of him are the production of a radiating vibration and a floating form.

Q. Please describe in detail, first, the effects upon the man himself.

Ans. The effect on the mental body of the man is that it sets up a habit because the thought tends to repeat itself. Though there are different types of matter in the mental body, each with its own special rate of vibration to which it readily responds, a strong thought sets the matter of the whole body swinging at the same rate, and if a man accustoms his mental body to a certain rate of vibration, that body learns to reproduce it easily, *i.e.*, forms a habit of readily repeating that particular thought. Again, a mind tenanted by certain thoughts acts as a magnet to attract like thoughts from others and intensifies the original effect.

Secondly, there are the effects upon the astral and causal bodies. The disturbance in one type of physical matter is communicated to another type, denser or finer; for example, the wind disturbs the surface of the sea, and the earthquake produces a

mighty wave in the ocean. Similarly, a disturbance in the gross matter of the astral body, *i.e.*, an emotion, may cause undulations in the finer matter of the mental body, *i.e.*, a thought corresponding to the emotion; and conversely, a movement in the mental body may affect the coarser matter of the astral, a thought provoking an emotion. Thus a man may, by brooding over what he considers his wrong, easily lash himself into anger, though by thinking calm thoughts he can prevent that anger.

Again, the mental body will also act upon the finer causal body, whereby the habitual thought builds up qualities in the ego himself. Thought builds character as already said in Chapter V on Karma. The qualities forming the character of the personality are absorbed in the causal body and become the persisting character of the individual; and the man returns to earth with these qualities as his stock-in-trade for the new life.

Thus looking at the effects on the man himself we see that in the first place thought tends to repeat itself and forms a habit, and that in the second place it acts not only on his emotions temporarily, but also permanently upon his character, upon the man himself. One more effect upon the man of his self-centred thoughts we shall see presently under Thought-forms.

Q. Of the two effects of thought external to the man, please describe the first, the radiating vibration.

Ans. The thought itself appears first to clairvoyant sight as a vibration in the mental body and may be either simple or complex. If it be purely intellectual by the man thinking over a philosophical question or solving a mathematical problem, the resulting vibration will be confined to the mental world; if the thought be of a spiritual nature, if it be tinged with love, aspiration or unselfish feeling, it will rise to the realm of the higher mental or even upwards into the Buddhic plane, and may be glorious and exceedingly powerful. But the majority of human thoughts are by no means simple. Absolutely pure affection exists, but very often we find it tinged with pride or selfishness, with jealousy or animal passions; and thus when a thought is tinged with personal desires, its vibrations draw downward, with most of their force spent in the astral world. There being thus at least two separate vibrations, both in the mental and astral bodies, the radiating vibration will be a complex one, while the thought-form will show several colours instead of only one.

Thus the first effect of thought, outside of the man, is a radiating vibration, simple or complex, according to the nature of the thought, in the sea of mental matter alone or in both the mental and the astral, like that produced by a stone thrown into a pond. These undulations, acting upon their respective levels like vibrations of light or sound in the physical world, radiate out in all directions, becoming less powerful as they go further away from

their source. The thought-radiations affect not only the sea of the surrounding mental matter, but also other mental bodies moving in it, *i.e.*, produce in another mental body thought of the same type as that in the mind of the thinker who sent forth the vibration; in other words, thought may be said to be 'infectious'.

This radiating vibration conveys the character of the thought, but not its subject, and is extremely adaptable. The devotional vibrations rippling out from a Hindu sitting rapt in devotion to Shri Krishna, striking upon the mental or astral body of another Vaishnavite will arouse, in the latter, thought and feeling identical with the original, but the same vibrations striking upon a Muhammadan or a Christian may arouse in him the sentiment of devotion to Allah or to Christ (or the Blessed Virgin) respectively, and even touching the mental body of a materialist without any idea of devotion would still produce an elevating effect by stirring the higher part of his mental body into some sort of activity, though they cannot create a type of vibration to which the man is totally unaccustomed. Thus a man thinking along high lines is doing missionary work though he may be entirely unconscious of it.

On the contrary, a man thinking of another with hatred or malice radiates a wave tending to provoke similar passions in others; and though his feeling of hatred be for someone quite unknown to those others, making it impossible that they should share it, yet the radiation will stir in them an emotion of

the same nature to a totally different man. They may, thereby, even commit a murder in the heat of passion, but the first man who radiates the wave, lending strength to the murderous blow, will have to share the karma of the murder as one of the originators of that passion.

Q. Now what is the second effect of thought outside of the man?

Ans. The second effect of thought external to the man is the creation of a definite, floating thought-form.

The mental and astral bodies are chiefly concerned with the appearance of thought-forms. Every thought produces correlated vibrations in the matter of the mental body, accompanied by a marvellous play of colour, and the body under this impulse throws off a vibrating portion of itself, shaped by the nature of the vibrations. This portion gathers round itself similar matter from the mental elemental essence which surrounds us in all directions, producing a thought-form of only one colour if the thought is a simple one. But when the man's energy flows outwards towards external objects of desire or is occupied in passional or emotional activities, this energy works, not in the mental matter, but in the grosser matter of the astral or desire body. Thus when a man's passions are excited, or a wave of emotion sweeps over him, his astral body is thrown into violent agitation with

various characteristic colours flashing through it. The astral body then gives rise to a second class of entities, similar in constitution to the simple thought-form, but limited to the astral plane, and caused by the activity of Kāma-Manas or the mind dominated by desire. This body, when thus vibrating under the dominion of animal nature, throws off a portion of itself, shaped as before by the nature of the vibrations, and this attracts to itself some of the elemental essence of the astral world. Such a thought-form has for its body this elemental essence and for its soul the desire or passion which threw it forth, while its force will be proportionate to the amount of mental energy combined with the desire or passion. Thought-forms of this second kind are by far the most common, as few thoughts of ordinary persons are untinged with desire, passion or emotion.

The elemental essence, that strange half-intelligent life which surrounds us in all directions, vivifies the matter of the astral and mental planes, and this vivified matter thus responds readily to the influence of human thoughts and feelings, every thought or impulse clothing itself in a temporary vehicle of this vitalised matter. Such a thought or impulse becomes for the time a living creature, the thought-force being the soul and the vivified matter the body, and is spoken of as a thought-form or an artificial elemental. A thought-form is a living entity with a strong tendency to carry out the intention of the thinker, but is neither self-conscious nor capable of experiencing pleasure or pain. There

is an infinite variety in the colour and shape of thought-forms, and they may be fleeting or may last for hours, months or years.

Q. On what principles does the production of thought-forms depend ?

Ans. There are four general principles underlying the production of all thought-forms:

1. Quality or character of thought determines colour.
2. Nature of thought determines form.
3. Definiteness of thought determines precision or clearness of outline.
4. Steadiness and strength of thought determine duration and size.

The colours indicate the character of the thought, and are in agreement with those which have been already described in Chapter III as existing in the bodies. They depend on the number of vibrations that take place in a second, and this is true in the astral and mental worlds as well as in the physical. If the astral and mental bodies are vibrating under the influence of devotion, the aura will be suffused with blue, more or less intense, beautiful and pure, according to the depth and purity of the feeling. In a church, thought-forms of vague, dreamy devotion may be seen rising, for the most part not definitely outlined, but rolling masses of blue clouds. Affection, love, sends out clouds of rosy hue, varying from dull crimson where the love is animal in its nature,





Fig. 4.

rose-red mingled with brown when selfish, or with dull-green when jealous, to the most exquisite shades of delicate rose as the love becomes more purified from selfish elements.

According to the nature of the thought will be the form it generates. A thought which is appropriative contributes hooked extensions, and seeks to draw to itself and to hold. Thoughts of pure devotion, of self-surrender and sacrifice, offered by a man who knows what he means, constantly assume flower-like forms, exceedingly beautiful, varying much in outline, but characterised by curved upward-pointing petals like azure flames.

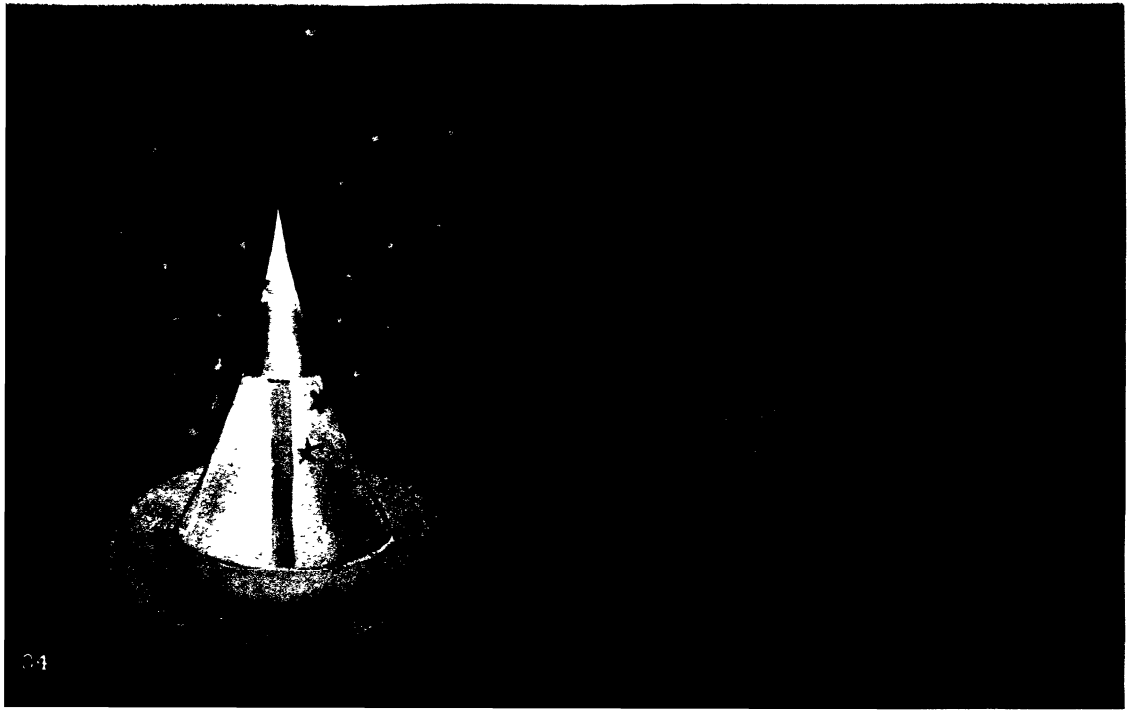
The precision of outline, which depends entirely on the definiteness of the thought, is a comparatively rare thing. The clearness of colour in the thought-form of a mother's intense, unselfish love, instantaneously ejected towards the object of the feeling, shows the purity of the emotion, while the precision of its outline is unmistakable evidence of power and of vigorous purpose.

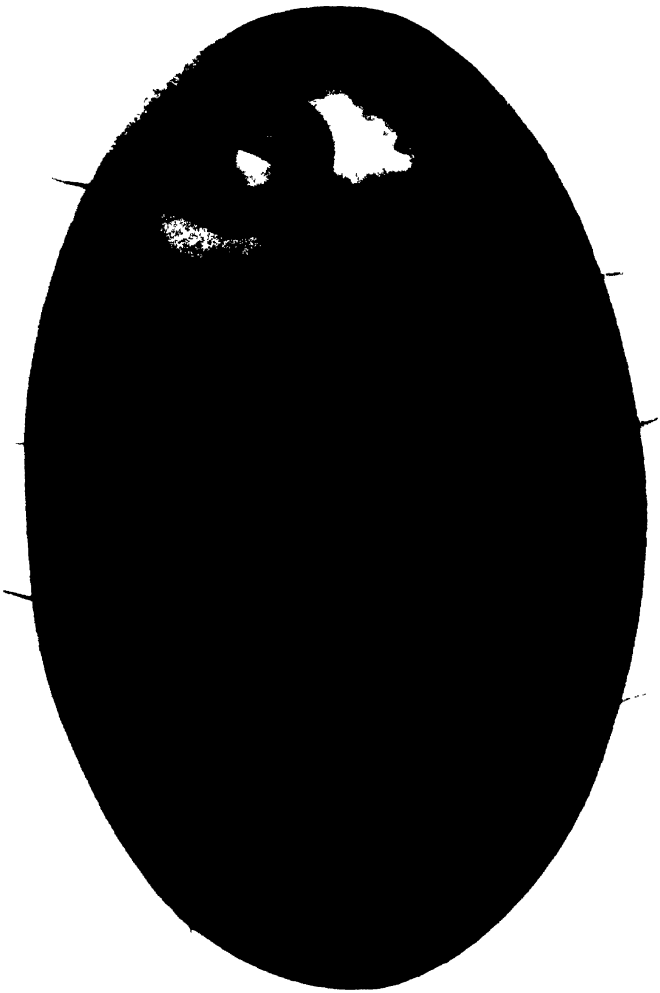
A comparison between the two thought-forms, observed clairvoyantly at a funeral, exhibiting the feelings evoked, by the contemplation of death, in the minds of two of the mourners, affords a very impressive testimony of the value of Theosophical knowledge, of the fundamental change produced in a man's attitude of mind by a clear understanding of the meaning of death. The thinkers stood in the same relation to the dead man, but while one of them was quite ignorant of the knowledge regarding

super-physical life, the other had the inestimable advantage of the light of Theosophy.

The thought of the former expresses nothing but fear, depression and selfishness. The fact that some one has died has evoked in the mind of the mourner the thought that he, too, one day may die, and the anticipation of this is very terrible to him; but since he does not know what it is that he fears, the clouds in which his feeling is manifested are appropriately vague. His only definite sensations are despair and the sense of personal loss, and these manifest themselves in regular bands of brown-grey and leaden-grey, while the curious downward protrusion, which actually descends into the grave and enfolds the coffin, is an expression of strong selfish desire to draw the dead man back into physical life.

But a wonderfully different effect is produced by the very same circumstances upon the mind of the man who comprehends the facts of the case and consequently expresses nothing but the highest and most beautiful sentiments. At the base of the thought-form created by him there is a full expression of deep sympathy, wherein the lighter green indicates appreciation of the suffering of the mourners, while the band of deeper green shows the attitude of the thinker towards the dead man himself. The deep rose-colour betokens affections towards both the living and the dead; the upper part of the cone and the stars arising from it testify to the feelings aroused in the mind of the thinker by the consideration of the subject of death, wherein the blue expresses its





ASTRAL BODY IN INTENSE ANGER.

Plate I. (see p. 15).

devotional aspect, and the violet shows the thought of, and the power to respond to, a noble ideal, while the golden stars indicate the spiritual aspiration which its contemplation calls forth. The band of clear yellow in the centre of the thought-form signifies that the man's whole attitude is based upon his intellectual comprehension of the situation, and this is further shown by the regularity of the arrangement of the colours and the definiteness of their outlines.

Q. Please give a sort of classification of thought-forms, natural to the astral and mental planes.

Ans. The thought-forms natural to the astral and mental planes may be divided into three classes:

1. Thoughts definitely directed towards another person or persons.

2. Thoughts not directed to others, but connected chiefly with the thinker, *i.e.*, self-centred thoughts.

3. Thoughts neither aimed specially at any person nor centred round the thinker.

Thought-forms of the above three classes mainly manifest themselves upon the astral plane, as most of them are expressions of feeling as well as of thought.

1. Thoughts aimed at others:

Suppose a man sends a thought of affection or devotion, of envy or hatred. That thought will, like any other, produce a radiating vibration which will affect all within its sphere of influence; but the

thought-form thus created has a definite intention, and so, as soon as it breaks away from the mental and astral bodies of the thinker, it goes straight to the person thought of and fastens itself upon his aura. If the man to whom it is directed is in a passive condition or is thinking along a line similar to the nature of the thought-form, it will at once discharge itself, provoking or intensifying an undulation similar to its own ; but if he be actively engaged in some other work, the thought-form hovers around him and waits for a suitable opportunity to discharge itself.

But a thought, good or evil, in order to fulfil its mission, must find, in the aura of the object to whom it is sent, materials capable of responding sympathetically to its vibrations, otherwise it cannot affect that aura at all, but rebounds from it with a force proportionate to the energy with which it impinged on that aura. Consequently, an evil thought projected at a holy person rebounds from his body, and being flung back with its own energy flies backward along the magnetic line of least resistance and strikes its projector who has within his astral and mental bodies matter similar to that of the thought-form. Thus "curses (as well as blessings) come home to roost".

2. Self-centred thoughts:

A thought aimed at some other man flies like a missile towards him, but if it be connected with the thinker himself, it remains floating near its creator, ready to react upon him and to stir in

his mind the same thought once more whenever he is for a moment in a passive condition. The majority of thoughts and feelings of an ordinary man are self-centred, and so their forms remain clustering round him. Thus every man has built for himself a shell of thought-forms, and the man travels through space always surrounded by a host of such forms and enclosed within a cage of his own building. So long as his mind is occupied with other thoughts, these forms hover round him and bide their time ; but when the train of his thoughts is exhausted or his mind lies fallow or passive, he being the nearest to those forms is reacted upon by them at the first opportunity, and, feeling the pressure of his evil thoughts as of a suggestion from outside, believes himself to be tempted by the devil. Thus a man habitually thinking of dishonesty or coveting another's goods may commit theft in a weak moment.

On the contrary, a man with habitual thoughts of purity may, by the pressure of his thought-forms, be able to do good things which, being much above his normal power, seem to him to have been done with the help of angels, though both the above instances are merely cases of natural reactions of the respective men's habitual feelings and thoughts.

3. Thoughts neither self-centred nor directed specially to any person :

A thought-form generated by this class of thought neither hovers round the person, following him wherever he goes, nor shoots straight away from him,

aiming at a definite objective, but simply remains idly floating in the atmosphere where it was created, radiating vibrations similar to those originally sent forth by its creator. If it does not come into contact with any other mental body, its stock of energy is gradually exhausted by the radiation, and the form falls to pieces. But if that thought-form succeeds in awakening sympathetic vibrations in any mental body near about, it is attracted to and usually absorbed by that mental body. An ordinary man thinks numerous thoughts of this class and leaves them behind him as a sort of trail which marks the route of their creator.

The whole atmosphere is thus filled with vague thoughts of this last type, and walking along and, as it were, picking our way through these vague, wandering fragments of other people's thoughts, our minds are seriously affected by them if not definitely occupied. Not one-fourth of our thoughts are our own, but are simply fragments picked up from the atmosphere, in most cases valueless and with a general tendency distinctly more towards evil than towards good.

We are producing these three classes of thought-forms all through our lives and are peopling our atmosphere either with angels of beauty and virtue or with hideous devils of ugliness and vice, purifying or befouling the minds of our generation, and if ever we could see them, the sight would make us pause and be always careful to discard all evil or impure thoughts.

Such is the power or action of thought on ourselves and on others. We not only affect ourselves strongly by forming our habits and character in the astral and mental bodies and building permanent qualities in the causal body, but we also influence others for good or for evil by the radiating vibrations and the thought-forms of various kinds.

Q. The action or effect of thought is now understood, but how should we use this knowledge?

Ans. There are two main uses:

1. We can forward our own evolution.
2. We can help our fellow-men.

Q. How can we forward our own evolution through a knowledge of the power of thought?

Ans. Since every thought or emotion produces a permanent effect by strengthening or weakening a tendency, and since, furthermore, every thought-vibration and thought-form must inevitably react upon the thinker, we must exercise great control and care as to the thought or impulse we allow within ourselves. We should therefore forward our evolution, first, by keeping our mind and emotions under control and thereby building our character, and secondly, by not foolishly wasting our energy which can be utilised for better work and higher purposes.

Q. What should we do to keep our mind and emotions under control, and avoid evil, idle or useless thoughts which trouble the mind?

Ans. The first step to control the mind is to keep it usefully occupied. It must not be allowed to remain idle, as thereby any passing thought-form may drift into it, and while lying fallow it is more likely to take up evil impressions than good ones. The best way is to keep at the back of our mind some high thought or some inspiration to noble living. The mind can only occupy itself with one thing at a time; the good thought chosen should be the opposite of the evil thought which continually intrudes; a few words or a sentence should be chosen which embody the good thought, and when the evil thought comes into the mind, the mind should instantly begin repeating the chosen passage, and either repeat it many times, or repeat it once and then dwell upon it. At odd times during the day when the mind is unoccupied, the passage should be repeated. In this way the evil thought will gradually cease to trouble, the mental atmosphere created being unfavourable to its reception. A few words taken from some Scripture and fixed in the mind in the early morning will recur to the mind again and again during the day, and will be found repeating themselves whenever the mind is disengaged.

The second point in training the mind is to do thoroughly everything which has to be done. That means acquisition of the power of concentration. A

man of devotional temperament should create an image of the object of his devotion and should concentrate his mind on it; and the heart being attached to that object, the mind will dwell on it with ease. A non-devotional man should take for concentration some profound idea with intellectual interest. A man not attracted to a personality can choose a virtue and concentrate on it. This will appeal to his heart by its intellectual and moral beauty, and the mind shaping itself to it, the virtue will become part of his character. This is a hard task as any one trying to keep his mind absolutely on one subject for a few minutes will find out quickly. But we should try to acquire this power of concentration by focussing our attention on everything we do in our daily life and by trying to do it to the best of our ability. Thus in writing a letter we should write it well and accurately without carelessness in detail; in affixing a postage-stamp we should affix it carefully, straight and true.

Again, a person training his mind should maintain an attitude of watchfulness regarding the thoughts coming into the mind and should exercise a constant selection. The practice of refusing to harbour evil thoughts, their prompt ejection when they effect an entry, and the replacement of an evil thought by one of good character, will so tune the mind that it will act automatically, repelling the evil and attracting the good.

Q. Now how to build character with the knowledge of the power of thought?

Ans. This is the third method of concentration, recommended above for a non-devotional man, and has been already described in Chapter V on Karma as one of the three threads of the cord of fate. It may again be described here in brief.

Examining his character, a man should pick out some distinct defect, say, irritability. Then, taking the exactly opposite virtue, namely patience, he should, in the early morning before going out into the world, sit in retirement in a quiet place for five minutes, and think and meditate on patience, its value, its beauty, its practice under provocation, etc., and write, as it were, a mental essay on patience, recalling the mind when it wanders away and bringing it back again and again from various side-issues it might have wandered into. He should think of himself as a model of patience with a vow that he would feel and practise that virtue that day in practical life. For a few days there may not be any perceptible change, and though he may still show irritability, he should go on meditating every morning. Then as he says an irritating thing, a thought will flash into his mind that he ought to have been patient. Still going on, the thought of patience will arise *with* the irritable impulse and the outer manifestation will be checked. With a little more practice the irritable impulse will grow feebler; and irritability disappearing, patience will become the normal attitude. Thus one virtue after another can be taken and an ideal character created by the power of thought, until passions, appetites and lower nature

are dominated and thoroughly brought under control.

If an evil quality or habit has a certain amount of strength, it is because we have not tried to repress that strength, but have allowed it to accumulate and gather a momentum which makes it difficult now to deal with it. But if we now realise the mistake and want to control that habit, we should put forward exactly as much strength in the opposite direction as we originally spent in gathering that momentum. Of course we will have to work patiently as we cannot instantly counteract the work of lives, but as souls we can go on generating force indefinitely, and though we may often fail, each effort will reduce the store of the evil force till it is finally exhausted.

Q. What, then, should we do to avoid wasting our energy?

Ans. Each man has a certain amount of energy and he is responsible for its use in the best possible way, but an ordinary man foolishly wastes his force. He is simply a centre of agitated vibration; he is constantly in a condition of worry or deep depression or is unduly excited about some trifle, communicating, though unconsciously, his vibrations of unrest to all others who may be unfortunate enough to be around him.

Another common way of wasting energy is by unnecessary argument on matters of politics or religion, or on incidents of ordinary life. A wise

man does not try to enforce his opinion on others, and, knowing that what another believes is no business of his, simply declines to waste his time and energy in unprofitable wrangling, though he is quite willing to give information when asked.

People age more by worry than by work. Many fritter away their energy in forecasting evil for themselves and their loved ones, with the fear of death or financial ruin. But first, they should not try to cross a bridge before they actually come to it, and secondly, they should know that the world is governed by absolute justice, that none can wrong them save as an instrument of the Law and that nothing which they have not deserved by their past karma can ever come to them. They should therefore learn to train the mind to rest on the Good Law and establish a habit of content.

Again, a wise man declines to take offence at the statement or action of another or to let his serenity be disturbed thereby, as he knows that an irritating remark, even when intentionally spiteful, can no way harm him except in so far as he foolishly allows himself to be wounded in his feelings and thus to lose control over his vehicles.

Moreover, some slight, unpleasant, temporary feeling, like irritability, which passes out of mind in ten minutes perhaps, may yet produce an effect on the astral body lasting for forty-eight hours. The vibrations do not settle down for a considerable period of time, and are a source of much waste of energy.

Q. What does an ordinary man's astral body with his passions and desires look like when seen by clairvoyant sight?

Ans. The astral body forms the most prominent part of the aura in the undeveloped man. The average astral body—of not a specially bad, impulsive or passionate man, but just the ordinary average man—when looked at clairvoyantly, is seen to be one whole swirling mass. Instead of certain striations with colours clearly marked and circulating as they should do on the surface of his astral body, there are seen fifty or sixty little vortices or whirlpools in violent circulation, each of which makes a hard knot, like a wart on the physical body, owing to the rapidity of its motion.

On being analysed, these whirls are found all to have originated either in some little outburst of temper, or little worries, or little feelings of offence, jealousy, envy, perhaps even of hatred, which the man has had some time within the last forty-eight hours, because such things persist at least that length of time. These vortices gradually subside, but their places are taken by others; and nine out of ten men, just the ordinary men in the street, unconsciously contrive to keep their stock of these vortices pretty well at the same level, and are always dotted over with these ugly-looking warts which utterly warp them from thinking or feeling as they otherwise would.

All these whirls, from the viewpoint of psychic force, are like open sores through which the will-power of the man is leaking out all the time; and the first thing for a man who wants to conserve his energies and do good work with them is to check all these sources of waste and keep his astral and mental bodies perfectly calm by control of temper and by avoiding all petty worries and undesirable little feelings and thoughts.

Q. Now how should we utilise our knowledge of this power of thought to help others?

Ans. We can make thought-forms intentionally and aim them at another with the object of helping him. This is one of the lines of activity adopted by those who desire to serve humanity. We must first remember to think of a person as we wish him to be, for the image that we make of him will act powerfully upon him and tend to draw him into harmony with itself. Again, in thinking of a friend we must fix our thoughts on his good qualities. In trying to help him to get rid of a weakness, we should not imagine him as having that evil quality we want removed, but think of him intently as possessing the opposite virtue, because by thinking of any quality we strengthen its undulations and therefore intensify it.

From this consideration it follows that the habit of gossip or scandal, in which many people thoughtlessly indulge themselves, is a horrible wickedness, as in such discussions they fix their thought, not

upon any good quality one may possess, but upon some alleged evil.

If we want to help a man addicted to drink, we should first ascertain when the patient's mind is likely to be unemployed, such as his time of going to bed; for it would be all the better if that man be asleep. Then sitting down we should picture very vividly the image of that man seated before us, and fixing attention on that image should address to it slowly and distinctly the thoughts we want to impress on his mind and present them as clear mental images as if laying arguments before him. In this case we should place before him the vivid picture of the disease and misery entailed by drink-habit and the consequent nervous break-down with its inevitable end. We should not try to control the man, but his intelligence should be convinced and his emotions aroused and purified. If the man be asleep, he will be drawn to us and will animate the image of himself before us, but success depends on the concentration and the steadiness of our thought and upon the man's mental condition at the time, though if he be occupied with thoughts of his own, our thought-form will bide its time and do its errand of mercy when his train of thoughts exhausts itself.

In trying to help an irritable man we should similarly impress on his mind mental images of the disadvantages of his loss of control over himself and, wishing him to be calm and serene, send him strong, soothing influences.

A strong wish for a man's good, sent to him as a general protective agency, will remain about the man as a thought-form for a time proportionate to the strength of the thought and, acting as a barrier to dangers, will guard him against evil.

The phenomena of mind-cure and faith-cure show the power of thought even in the physical world, but since it can act more easily in astral and mental worlds, we can exercise that power while we see some one suffering from sadness or depression as we walk along the street, or ride in a tram-car or a carriage. Sending him soothing and calm thoughts—thoughts of 'strength, endurance, courage, cheerfulness, love, peace, happiness'—may help him, and though it may be difficult for us to believe that we are at all influencing and helping persons by our thoughts, any one with a practice of such efforts will find strong evidence of his success.

The absence of physical bodies is no barrier to the force of thought, but on the contrary makes the work easier, because there is no heavy physical matter to be set vibrating, as is necessary in the case of a living man, before the thought can reach his waking consciousness; and so we can help, cheer, soothe and counsel the dead by our strong thoughts or by prayers as already mentioned in Chapter VI.

Q. Can we help by thought even when we ourselves are out of the physical body during sleep?

Ans. We can do very effective work when our bodies are lying peacefully asleep. Freed from the

burden of physical bodies we are really more powerful in the effect we can produce by thought.

The problem needing solution should be quietly held in the mind when going to sleep; it should not be debated or argued over, but simply stated and left. The Thinker will deal with it when out of the body and impress it on the brain, though it is advisable to keep paper and pencil by the bed to note down the impression immediately on awakening.

In the same way we can, during our sleep, help a friend, dead or alive. We must picture the friend in our mind before sleep and determine to find and help him. The mental image will draw him to us, and we will communicate with him in the astral world. During waking hours we can help any one whom we know to be in sorrow or suffering by sitting down and forming a strong thought-image of the sufferer and then pouring out a stream of compassion, affection and strength; but during night we ourselves can go in the astral body to the bed-side of the sufferer and, instead of offering merely general consolation, can help more effectively by seeing the exact requirements of the case. But we must be perfectly calm ere going to sleep and should not allow any emotion to be aroused by the thought of the friend, as it may cause a swirl in our astral body, which may either scare the friend away or make it impossible for mental vibrations from us to pass outwards. Much good work can be done in this way as an astral helper, though we may remember nothing in our waking consciousness.

Thus though an ordinary man allows himself through ignorance to yield to all kinds of emotions and thoughts, a scientific study of the action of these forces, as explained above, will enable him to realise that it is his interest as well as his duty to have all his emotions and thoughts absolutely under control, that wrong thought is as swift for evil as right thought is for good, that by the wise exercise of this magnificent power of thought which is within the reach of the young and the old, the rich and the poor alike, he can mould his character and therefore his destiny for this and other lives and that he can become a veritable sun, radiating love, calm and peace all around him.

CHAPTER VIII

THE EVOLUTION OF LIFE

Question. What do you mean by 'Evolution of Life'?

Answer. The word 'evolution' from the Latin verb 'evolvere'=to roll out, is used to denote the unfolding of ever higher and higher forms out of lower ones. As Darwin pointed out, all NATURE is in a state of evolution, lower forms ever giving place to higher, simpler ones to more complex, as the bud to the flower, the flower to the fruit.

Thus though evolution, according to Science, is merely the building together of higher and more complicated organisms, these organisms are really meant to express with greater and greater perfection the Divine Life that is seeking manifestation in the universe. The great point to remember here is that there is an evolution not only of form, but also of life. In fact, the evolution is primarily of life, and not of form—though forms also evolve and grow better, mainly in order to be suitable vehicles for the more advanced life.

Thus all evolution consists essentially of an evolving Life passing from form to form as it evolves and storing up in itself the experiences gained through the forms, until the original germ of life becomes the perfect image of God.

Q. But what is the motive power of evolution?

Ans. It is the Life which involves itself in matter before it evolves complicated organisms of every kind, and its whole course may be thought of in two stages—the gradual assumption of grosser and grosser matter, *i.e.*, involution, and then the gradual casting off of vehicles which have been assumed, *i.e.*, evolution. But to understand this a conception of the Three Great Outpourings is necessary.

Q. What is meant by the 'Three Great Outpourings'?

Ans. The impulses which built the seven interpenetrating worlds with their elements from the ocean of interstellar space, as stated in Chapter II, came from the Third Logos—Brahmâ, the Holy Spirit—and are called the 'First Great Outpouring', or the First Life-Wave.

Acting through His Third Aspect the Logos sends forth the First Wave of Life, consisting of several successive impulses of force, into the stupendous sphere (within the sea of virgin matter) which defines the limit of His field of activity. He thereby

gathers together the bubbles into ever more and more complex aggregations, and by the action of His glorious vitality awakens new powers of attraction and repulsion within the original atoms. When the atoms of a plane are formed, the first or highest subplane of that plane is made up of those single atoms, while the second, third and other subplanes are made by aggregations of those atoms. The atoms of a new or lower plane are then made by the combination of the complex atoms of the seventh subplane of the plane above, while its six lower subplanes are made, as before, by different combinations of the atoms of its own first subplane. Thus by this vast Wave of Life welling forth from the Logos the planes and the lower subdivisions of each plane come into existence, and the Divine Spirit becomes more and more veiled in matter in its descent.

Thus there is not one atom, one particle of matter, that has not the life of God as its life. There is nothing that is dead. Hence what Science calls matter is really spirit-matter, Spirit made manifest, and of this living matter are the worlds built.

Then into the matter thus vivified the Second Outpouring of Life descends from the Second Aspect of the Deity—Vishnu, the Son. This Second Life-Wave, called the Monadic essence especially when clothed in atomic matter of various planes, having descended through higher planes, comes to the mental plane, where, as the first and the second elemental essence, it builds the first and second

elemental kingdoms in its higher and lower levels respectively, while in the astral plane it builds the third elemental kingdom and is named the third elemental essence or the elemental essence of the astral plane. Descending further into the physical world it builds the mineral kingdom, but at the central point of that stage the downward pressure, the involution, ceases, and the indrawing, the evolution, commences. The varying powers of each atom and its aggregations are given by this Life-Wave on its downward sweep until it reaches the middle stage of the mineral kingdom, and then the Life-Wave begins to climb upwards, building forms out of the matter which now shows the qualities imparted to it on the downward sweep. The Second Life-Wave thus gives qualities to matter and then builds forms from that matter, *viz.*, the seven kingdoms of nature—the three elemental kingdoms, and the mineral, the vegetable, the animal and the human kingdom. The last kingdom has only its form given to it in the beginning, and the real tenant takes possession of that house only after the Third Great Outpouring has acted upon it.

There are five spheres from the physical up to the Nirvānic plane, which make up the field of evolution. Beyond these, in the highest, the Mahāparānirvānic plane, dwells the Lord of the system, Ishvara unmanifest. In the second plane shine out His Aspects, manifested powers, the Logoi from whom the three Life-Waves come. There also dwell the seeds of Divinity, the Monads, emanations which are to be

human spirits in the field of evolution; and the Third Life-Wave consists of these human spirits sent to ensoul and utilise the bodies prepared for them through long ages of evolution, the slow climbing from mineral to plant, from plant to animal, from animal to animal-man. Then comes the time when these human-divine spirits that have been waiting the time for their advent, hover over the human forms that are being prepared for them, though they are yet unable to guide or control them. These form the Third Great Outpouring, the fragments of Divinity ensouling the forms prepared for their coming, and making them tabernacles worthy of God.

Thus the First Life-Wave came forth from the Third Logos of the Theosophist, Brahmā of the Hindu, the Holy Spirit, the Third Person of the Christian Trinity, formed the atoms ensouled by Him, drew them together and built up the numerous aggregations of the various types of atoms into molecules and elements, *i.e.*, built the seven great planes, with their subplanes, of the solar system. The Second Life-Wave descended from the Second Logos, Vishnu, the Son, the Second Person of the Christian Trinity, gave to matter characteristics or qualities and built forms; while the Third Life-Wave came from the First Logos, Shiva or Mahādeva, the Liberator, the Father, the First Person of the Christian Trinity, and poured out the human spirits to ensoul the forms.

So the outpoured Life was involved in matter, and these germs of Life, these myriad seeds, all came

from one Ishvara. Qualities are to be brought out of these seeds, and these qualities are powers, but powers manifested through matter; and evolution consists in the drawing out of these powers. Evolution can therefore be summed up in one phrase thus: it is latent potentialities becoming active powers.

Now it is the infolded Deity that is the hidden motive power and makes evolution at once possible and inevitable, the upward lifting force that overcomes every obstacle and is the guarantee of man's final triumph.

Q. But why this long evolution and what is the goal or purpose of this evolution of life?

Ans. Into the matter brought into manifestation by Brahmā, Vishnu places not Himself with the force of His unfolded powers, but the seeds of His life, capable of evolution, containing everything within them potentially, but showing forth nothing in manifestation. The germs from the life of Ishvara evolve step by step, stage by stage, all the powers that reside in the generating Father; from each seed is to evolve a life rising higher and higher until a centre of consciousness is formed capable of expanding to the consciousness of Ishvara, while remaining as a centre still, with the power to come forth as a new Logos from whom new universes may evolve.

The building of such centres is the purpose of the evolution of life, the building being done stage by stage as the life passes from form to form, till the

Son becomes what he has ever been potentially, one with the Father. When we started on our long pilgrimage we were, as it were, asleep, but having passed through numerous stages in all kinds of forms, we shall, at the end of our journey as man, have achieved the goal marked out for us during this age or dispensation, and become Adepts or Beings of goodness, power and wisdom, but our evolution will continue beyond that level till each one of us becomes a God.

Q. How did the Divine Life in the first upward stage of evolution in the mineral, vegetable and animal kingdoms evolve in the germinal life the power to respond?

Ans. The whole working of the Life can be summed up as the receiving of vibrations from matter without and the answering of vibrations from itself within. In the mineral kingdom—in metals, stones and what is known as inorganic matter—the Life, Ātmā-Buddhi, the outbreathed Life of the Logos, has the capacity to respond, but in a limited manner, partly owing to its germinal nature and partly owing to the rigidity of its surrounding vehicle. So the brooding life of Vishnu modifies and softens the rigidity of its material, and calls the inner essence into activity by blows, by vibrations, by tremendous impacts like earthquakes and volcanoes, until a stage of plasticity is reached with a lessened opposition from the form without and a more active

response from the life within, when the beginnings of the vegetable world can be brought into existence.

After the life in the mineral has developed the power of response to outside impacts, the next stage in evolution, attained in the vegetable kingdom, is that the response takes on the form of sensation: the power of responding to the outside impact by a feeling within the life, the sensation appearing as pleasure when the life responds to harmonious impacts from without, and as pain when the impacts are discordant.

Then we come to the stage which is manifested when life evolves through the animal kingdom. Pleasure and pain are now acutely felt, but in addition, a germ of recognition called perception, connecting objects and sensations, begins. The dawning life develops the power of forming a link between the object that impresses it and the sensation that responds to that object; and when the life knows an object as giving pleasure or pain, *i.e.*, perceives the object, the faculty of perception, the making of links between the outer and inner worlds, is evolved, and mental power begins to germinate in that organism, as we find in the higher animals.

With the power of moving from place to place the opportunities of animals for gathering experience increase, as they can thus themselves come into contact with external objects, instead of having to wait, like the mineral and the vegetable, for the coming to them of those objects before responding to

them. With the struggle for existence—the tremendous competition in nature for food—with the love of fellows which appears in the mother and father instinct, the leader instinct (bulls), and gregariousness, by vicissitudes, by hunting and being hunted, the animal develops craft, foresight, powers of self-defence, bravery and other higher qualities which eventually make possible the coming of man, though even when the animal-man appears on the stage of life, there is something yet wanting for real manhood.

It will thus be seen that man is not merely a development from the animal as is believed by those who take the somewhat crude view of the theory of evolution. The matter has been made plastic in the animal, but the man in his form is the result of a higher working, and the germ of his life can never develop into the animal. It is the Third Great Outpouring, the Third Life-Wave, which brings down those human spirits which have been waiting to take up their habitation in the forms prepared for their reception and to ensoul and utilise those bodies as stated before.

Q. Has each plant and each animal a separate soul like man?

Ans. No. Each man *is* a soul, but not each animal or plant. Man as a soul manifests through one body at a time in the physical world, while an animal soul manifests through a number of animal

bodies, except in the most advanced animals in a state of domestication.

Q. Then what becomes of the animal or plant after death?

Ans. When a man dies or lays aside his physical body, he, being a soul by himself, remains separate from other souls; but when an animal, say a tiger, dies, he not being a permanently separate soul, that which formed his soul is, after some period of conscious life in the astral world, poured back into that mass, called a group-soul, from which it came and which provided souls for many other tigers.

Each group-soul has attached to it a number of animal bodies, say one hundred tiger bodies for one particular group-soul. Then each of these tiger bodies has one-hundredth of a group-soul attached to it, and, like man, is quite separate during physical life, but that tiger is not a permanent individual, and, after death and the short astral life that follows it, has his soul merged back into his own group-soul.

This can be more easily conceived by an analogy. Suppose there is a bucket containing one hundred tumblers of water, the water representing the whole group-soul and the hundred tumblers the hundred tiger bodies. Each tumbler dipped into the bucket takes out a tumblerful of water which takes the form of that tumbler and is separate temporarily from the water remaining in the bucket and from the water in the other tumblers. Now if some colouring matter is

put into each separate tumbler, that represents the qualities developed by each of the separate tiger souls during his life-time. The death of the animal will be typified by pouring back the water from the tumbler into the bucket. But as the colouring distributed through the whole water in the bucket will be much fainter than when it was confined to one tumbler, the qualities of one tiger are shared after his death by all the tigers in the whole group-soul, though in a smaller degree. Also we can never get the identical tumblerful of water a second time from the bucket, while every tumblerful taken from it in future will give some trace of the colouring of all the different tumblerfuls of water poured back into it. Similarly, no tiger can be reborn with the identical portion of the group-soul, while the qualities developed by a single tiger become the common property of all the tigers to be born from that group-soul in the future, though in a lesser degree than that in which they existed in the original tiger.

Thus appear inherited instincts—the continually repeated experiences stored up in the group-soul, 'accumulated hereditary experiences' in the new forms—and this explains why a duckling hatched by a hen takes to water without having to learn swimming, and a bird, artificially hatched, knows how to make a nest, without ever having seen one, according to the traditions of its kind.

Q. How many physical bodies has each group-soul attached to it?

Ans. Countless millions of smaller insect bodies are attached to one group-soul, quadrillions of flies or mosquitoes, millions of rats or mice, hundreds of thousands of rabbits or sparrows; while a plant-soul has attached to it an enormous number of plant bodies, perhaps, in some cases of grass, a whole species.

As they get different types of experience through differences of climate and other variations in environment, the group-souls gradually develop well-marked divisions and afterwards break up, each splitting into two, like a cell separating by fission, and again subdividing and splitting, so that higher up in the animal kingdom comparatively a small number of physical forms represents one group-soul. In this way as the experience grows ever richer, the group-souls grow smaller but more numerous, until at the highest point we arrive at man with his single individual soul.

Thus evolution is primarily of life—differentiated into seven fundamental types or Rays—and when that life has reached the highest level in the animal kingdom, it no longer returns into a group, but passes into the human kingdom by individualisation and remains always separate.

Q. What are the seven Rays or fundamental types into which the One Life differentiates itself?

Ans. All life comes from God, but it comes from Him through different channels. The Seven Spirits

before the throne of God, His seven great Ministers, are very much more than mere servants or messengers; they are rather God's very members, in and through whom He works, channels of His power, part of Himself. The Divine Life pours forth through these seven Ministers, and it is coloured by the channel through which it passes; through all its long evolution it bears the stamp of one or other of these mighty Spirits; it is always life of that type and of no other, whether it be at the mineral, vegetable, animal or human stage of its development.

Thus the One Life, long before it begins its work in mineral matter, differentiates itself into seven great streams or fundamental types of life, called Rays, each of which has its own special and unchanging characteristics. Hence it follows that these seven types are to be found among men and that all men must belong to one or other of them. Fundamental differences of this sort in the human race have always been recognised; a century ago men were described as of the lymphatic or the sanguine type, the vital or the phlegmatic; and astrologers classify them under the names of the planets, as Jupiter men, Mars men, Venus or Saturn men, and so on. But there is a better method of stating the basic differences of disposition due to the channel through which men happen to have come forth, and the special qualities or principal characteristics of each of the seven Rays may be given respectively thus: 1. Strength, Will or Power; 2. Wisdom; 3. Adaptability or Tact; 4. Beauty or Harmony; 5. Science

(detailed knowledge); 6. Devotion; 7. Ordered Service (ceremonial magic which invokes angelic help).

Each of these seven streams or Rays again differentiates itself into seven modifications, called sub-rays. These forty-nine variants of the One Life-stream follow their forty-nine distinct channels through all the great kingdoms, and there is no mingling of one type of life with another type.

Q. Now, how does the individualisation from the animal kingdom take place, and what is its method?

Ans. The method of individualisation is to raise the soul of a particular animal to a level so much higher than that attained by its group-soul that it can no longer return to the latter.

All wild animals can be arranged into seven lines —the seven fundamental types of life or Rays, mentioned above—leading up to domestic animals, the fox, the jackal, and the wolf culminating in the dog; the lion, the tiger, the leopard, the jaguar, and the ocelot leading up to the domestic cat, and so on. Individualisation is possible only from domestic animals which have their brains developed to a certain level, and at the head of each of the seven types stands some kind of domestic animal like the dog, the cat, the elephant, the monkey, the horse; and a group-soul, say, of two hundred foxes may divide at a later stage by breaking up, as stated before, into ten group-souls of twenty dogs each.

Now, a dog treated kindly unfolds intellectual powers in trying to understand and please his master, and develops affection for that human friend; while the thoughts and emotions of the master, constantly acting upon those of the dog, tend to raise him to a higher level intellectually and emotionally till the development has proceeded far enough to enable the dog to break away from his group-soul and in doing so, to become a vehicle for the Third Great Outpouring. It is by the junction of this Outpouring with the fragment of the group-soul that the individual is formed; thus individualisation takes place by the Third Great Outpouring effecting a junction with the Second Great Outpouring.

This Third Great Outpouring from the First Logos, Mahādeva, does not affect thousands simultaneously, but comes to each one individually.

The specialisation of an animal out of a group-soul, say, of a dog out of a dog-group-soul, is due not only to the higher vibrations sent towards him from the dog's master and friends, but also to the fact that a Monad, a fragment of Divinity, is seeking to form an ego or soul in order to begin his human experiences. Descending no lower than the Buddhic plane he effects a junction, like the formation of a water-spout, with the soul of the domestic animal who makes an upward leap from below. The energy of the Monad pours into the mental matter which has stood to the dog as his little soul, and that mental matter re-arranges itself into a causal body. The young ego—the newly formed human soul—absorbs

into himself all the experiences which the matter of his causal body has had, so that nothing whatever is lost, and he carries these on with him through the ages of his existence. Thus is formed in the higher mental world an ego, a permanent individuality, which endures through all incarnations till the man, transcending even that individuality, reaches back to the Divine Unity from which he came.

Q. Then what is the difference between the highest animal and the lowest man?

Ans. At individualisation, the fragment of the group-soul, which was always playing the part of an ensouling force, becomes itself the ensouled, a vehicle —the causal body—which is ensouled by the ego, a fragment of the Monad, the Divine Spark of the Third Outpouring from on high. That Spark or Monad was hovering over the group-soul in the Monadic world through the whole of the previous evolution, but was unable to effect a junction with it till the fragment of the group-soul in the animal had developed sufficiently to permit it. This breaking away from the rest of the group-soul and developing a separate ego with his causal body marks the distinction between the highest animal and the lowest man.

Q. What, now, is the method of human evolution?

Ans. Humanity evolves through successive races and sub-races, characterised by particular qualities

that are wanted for the full growth of man. Men take birth in various root-races in turn in order that definite qualities may be developed within them. One race has some special characteristic with which it endows man; another has quite another characteristic as its object; and so man has to pass through these different stages for the purpose of developing certain qualities, learning certain lessons at each stage, just as a boy at school goes from class to class learning something new in each one.

Q. What do you mean by a root-race and a sub-race?

Ans. Root-races are gigantic divisions of humanity as the Lemurian, the Atlantean and the Aryan races, while sub-races are divisions of these, but still consisting of very large bodies of men. Sub-races in turn are divided into nations, and what are called branch-races.

All that we read in books upon ethnology refers to the development of the Atlantean and the Aryan, the fourth and fifth root-races; but there was another which preceded the Atlantean race and to which the name of Lemurian has been given.

A root-race thus is a great type according to which the foremost peoples of the world are evolving. Within each root-race there are seven subdivisions or sub-races, each one of which represents in an incomplete and imperfect manner the characteristics which the corresponding root-race is to show in their

perfection. The ultimate object of human evolution being the production of the perfect—all-round—man, that evolution goes on in this regular way: a race embodies the germs of several special qualities, while a sub-race develops specially one of these, dominating the other qualities, which are necessary in the man, separated for that purpose. Thus all root-races and sub-races are needed, and every one of them has its place in the ultimate perfect humanity which shall evolve on our globe.

Each of these great races predominates in the world for millions of years; but they run concurrently to the extent that one begins before the other has finished; so that although the Aryan race now rules nearly all the world, there are still vast numbers who clearly belong to the Atlantean race, and some few—the most backward of savages—who retain strong traces of Lemurian blood. The fifth or Aryan root-race as a whole, although it has existed in the world for sixty thousand years, is still not in its prime, and has a long time to run yet, probably one million years or so.

The beginning of a coming root-race is in the sub-race of its own number in the reigning race. Thus the fifth root-race grew out of the fifth sub-race of the fourth root-race, and the sixth root-race will grow out of the sixth sub-race of the fifth root-race. We are standing now in the primary stage of such a cycle recurring for the sixth time. The third root-race, the Lemurian, and the fourth, the Atlantean, are far behind us, and the small cycle of

the sixth sub-race of the fifth or Aryan root-race, from which (sub-race) the sixth root-race is to arise, is already in the early stages of its growth in Australia, New Zealand and the United States of America.

We who are now human beings in this chain of globes ought all of us to become perfect, and to attain Adeptship and pass away from this scheme of evolution altogether by one of the seven Paths which open out before the Adept, as stated in Chapter X, while what is now our animal kingdom ought by the end of this chain to attain individualisation, and therefore to be ready to furnish the humanity for the next chain, the fifth of our earth-scheme.

Q. What do you mean by a 'Chain of globes', and a 'Scheme of evolution'?

Ans. Our solar system at the present moment contains ten chains, each consisting of seven globes, and these are all evolving side by side, though at different stages. A scheme of evolution is taking place upon each of these ten chains, and in the course of each scheme its chain of globes goes through seven incarnations. The globes of each chain present us with a small cycle of evolution descending into denser matter and then ascending out of it, and in an exactly analogous manner the successive incarnations of a chain also descend into denser matter and then ascend out of it.

Our own chain is at the present moment in its fourth incarnation, *i.e.*, at its lowest level of

materiality, so that of its seven planets or globes three are on the physical plane, two on the astral and two on the lower mental. The wave of Divine Life passes in succession from globe to globe of this chain, beginning with one of the highest, descending gradually to the lowest and then climbing again to the same level as that at which it began.

Of the ten chains of our solar system, three exist only on higher planes, while each of the seven others has one or more globes on the physical plane. These seven chains are represented by 1. Vulcan; 2. Venus; 3. Earth, Mars and Mercury; 4. Jupiter; 5. Saturn; 6. Uranus; 7. Neptune and two unnamed planets.

In each incarnation of a chain (commonly called a chain-period) the wave of Divine Life moves seven times round the chain of seven planets, and each such movement is spoken of as a round. The time that the life-wave stays upon each planet is known as a world-period, and in the course of a world-period there are seven great root-races, divided into sub-races, and the latter again subdivided into branch-races, as explained before. For convenience of reference this is stated in a tabular form, thus:

7 Branch-races	make	1 Sub-race
7 Sub-races	,,	1 Root-race
7 Root-races	,,	1 World-period
7 World-periods	,,	1 Round
7 Rounds	,,	1 Chain-period, or incarnation of a chain.

7 Chain-periods make 1 Scheme of Evolution, or Planetary Scheme.

10 Schemes of Evolution „ Our Solar System.

The fourth root-race of the fourth globe of the fourth round of a fourth chain-period would be the central point of a whole scheme of evolution, and we are at the present moment only a little past that point. The Aryan race, to which the majority of us belong, is the fifth root-race of the fourth globe, so that the actual middle point fell in the time of the last great root-race, the Atlantean. Consequently, the human race as a whole is very little more than half-way through its evolution, and those few souls who are already nearing Adeptship (see Chapter X), which is the end and crown of this evolution, are very far in advance of their fellows.

Q. Now what are the first stages of the unfolding consciousness in man from the early beginnings ?

Ans. In the stage of the savage the consciousness of "I" and "Not I" slowly establishes itself within him. "Not I" touches him, and he feels it; "Not I" gives him pleasure or pain, and he knows or experiences it. Thus commences intelligence, and a root of self-consciousness begins to develop. After that an object is recognised as having given pleasure before, and a repetition of the pleasure is expected. That expectation is the dawn of memory and the

beginning of imagination, the memory causing an outflow of desire to have that object and go forth in search of it.

An animal goes in search of food only when goaded by a feeling of hunger, but with the gratification of the desire he again becomes quiescent. The pull comes from outside. The savage was long in that animal stage, but now having memory of the pleasure, he desires that pleasure and goes in search of it, and his consciousness is thereby stimulated to activity by motion initiated from within instead of from without. Thus the gratification of desire is the law of his progress and evolution in the early stages. For him there is no morality, no distinction between right and wrong. Experience is the law of life. But later the man finds out that he lives in a world of Law, getting pleasure when the Law is followed and pain when the Law is disregarded; and thus with the experiences of pleasure and pain he develops discrimination.

Then also come Teachers to help his evolution and tell him of the existence of the Law—what is right, what wrong, or, in other words, what is wise as being with the stream of evolution and what unwise as being against it.

After this preliminary training, the great law of orderly evolution in later human growth is the law of the four successive steps which take a man to the end of his journey for this age or dispensation, and make him more than man.

Q. What is that law of the four successive steps for orderly evolution in the later growth of humanity?

Ans. That law comes into operation in every nation after a certain stage of evolution has been reached, but it was proclaimed in ancient India as a definite law of evolving life, as the underlying principle by which every one may understand and follow his Dharma—Dharma being the inner nature of a man at the point he has reached and the law of his growth for the next stage.

The first Dharma or duty is that of service, and no matter in which land a soul may be born, after the early stages the inner nature demands the discipline of service to acquire the qualities needed for the next stage. To this class belongs the serving type, the Shudra, and the law of his growth is obedience, devotion, fidelity. With little judgment of his own, his Dharma is blindly to obey the one he serves, like a soldier under the command of his superior, and he is not expected to show higher virtues.

Having learnt the lesson of obedience and fidelity in many lives, he approaches the next stage, that of the Vaishya or the old type of merchant, where the Dharma or duty is to take up an occupation and acquire wealth, thereby evolving the characteristics of just dealing, keenness, shrewdness, fair payment in fair exchange, frugality, etc.

The third stage is that of the Kshattriya, of the ruler and the warrior, where the inner nature is

combative and aggressive, ready to protect every one in the enjoyment of his right. His strength is the barrier between the oppressor and the oppressed, and right for him is the following of war and the struggle in the jungle with the wild beast. He develops courage, fearlessness, endurance, splendid generosity, devotion to an ideal,, loyalty to a cause, throwing away of life in defence of the weak and in the performance of duty. During this stage the man learns to sacrifice himself for an ideal, recognising the service of an ideal as evolving the real life, and the body as a garment to be thrown aside at the call of duty.

Then comes the last stage, that of the Brāhmana, whose Dharma or duty it is to teach. The soul must have assimilated all the lower experiences before he can teach, and if he had not obtained wisdom through obedience, exertion and combat, through the three previous stages, how could he teach his more ignorant brethren? The hero or the martyr of former lives becomes now the Saint, the Seer, with worldly things detached from him. The law of his growth is knowledge, piety, forgiveness, gentleness; while self-sacrifice is the fundamental law of his life. His moral nature will be noble and strong, and side by side with purity and mental strength for himself he will have a tender sympathy for others, and though himself beyond the power of suffering, will be able to enter fully into the pain of another by the remembrance of his own past. He will be able to control all his bodies and function on the higher planes and

will give himself in joyfullest self-surrender to be a channel of the life of the Logos. With such perfection the end of his growth is liberation. He stands on the threshold of superhuman progress by the side of the lofty Beings, the Adepts, reaches the goal of humanity and becomes the Perfect Man.

CHAPTER IX

OUR YOUNGER AND ELDER BROTHERS

Question. Why is Brotherhood of Humanity made the one obligatory object of the Theosophical Society, the single 'article of belief' binding on all the members?

Answer. The recognition of this principle of brotherhood intellectually and the endeavour to live it practically are very stimulative to the higher nature of man. That recognition is the first step towards the realisation of non-separateness which is so necessary for the progress of an aspirant, making him sensitive to the sorrows of all and training him in self-identification with the whole of humanity, in order that he may at last become a definite co-worker with God, with his entire nature dedicated to His purposes.

Q. But how can you establish the Brotherhood of Humanity?

Ans. The Brotherhood of Man is not something which needs to be established. Brotherhood *is*: it is a fact in Nature. It already exists and requires

merely to be realised. No one can make a simpler or more perfect declaration of it than the Christ, when He said: "One is your father, even God, and all ye are brethren."

Q. What is the basis of the Brotherhood of Man, and why do we not realise it though recognising it intellectually?

Ans. Human life is a portion of that one Father-life whereof we all are offspring. Sharers in one life, all form one brotherhood, the solidarity of man being one of the basic truths of Theosophy as already stated in Chapter I.

The intellect is a separative principle, spontaneously combative and self-assertive, its very nature being to assert itself as separate from others; and not on the lower planes with their sense of separateness and a conflict of interests can brotherhood be realised.

Q. Where then can brotherhood be fully realised?

Ans. Not on the lower planes, not even on the intellectual, but on the spiritual planes, the Ātmic and the Buddhic, can this brotherhood be fully realised as it has its foundation only there.

The self in man being a ray of the universal Self, Unity resides in that Self, and that unity is felt with perfect sympathy once the Buddhic plane is attained. When once a man becomes conscious on that plane

at a certain stage of his pilgrimage, called the First Initiation, as described in Chapter X, he actually realises the union of all living beings; nay, of all things, for everything has the same Divine Life within it. He then knows what he had hitherto only believed, and sees all things as himself and feels that all he has is as much theirs as his, nay, more theirs than his, as their strength being less, their need is greater than his. That is the ideal, the perfect Brotherhood where Brother means a Servant of mankind.

Q. Does not brotherhood imply equality ? If not, how can there be brotherhood with inequalities all round among men ?

Ans. We know the motto of the French Revolution, "Liberty, Equality, Fraternity," where it is taken for granted that Liberty and Fraternity imply Equality. Now what is Equality? If it be thereby meant that all men are equal in their origin and that every one, born of the divine nature, will, after having unfolded potentiality into power, ultimately reach the manifested Divinity, then in that sense Equality is true. But in the course of evolution, in the long changing struggle between spirit and matter, inequalities will arise; while in Spirit all men are equal, in the flesh they are radically unequal.

Where is the equality between a man of genius and a fool, between a cripple and an athlete, between a saint and a savage? Except in the rare instances

of twins and triplets, brotherhood implies a difference in age of physical bodies and, consequently, differences in strength, in cleverness, in capacity, in duty; and these differences, except that of age, are found even among twins and triplets. Brotherhood implies a community of interest, all members of a family profiting if the family be rich, but the individual interests of brothers will be absolutely different. In a large family some brothers may be grown-up men working in the world, while others may be in the school-room, and others again in the nursery. Duty differs according to age, and every one striving to do his duty according to his state in life promotes the evolution of the human family as a whole.

Q. What, then, is your conception of brotherhood in the social system?

Ans. We should build a social system where there may be equality of the rich and the poor before the law, and where social service may be demanded from every member according to his capacity, and social help given to him according to his needs, every man thus having the opportunity of developing every faculty he brings with him into the world.

In the light of that high ideal we see that inequality of age means inequality of capacity and power, and therefore inequality of duty, and that the strong exist not for tyranny but for service, not for trampling the weak under foot but for protecting them with the tenderest compassion. To the spirit of

brotherhood weakness is a claim for help and not an opportunity for oppression. Each age has its own duty, the younger to learn and serve, the older to direct and protect, all alike loving and helpful in the great family of humanity.

Q. But why is there inequality in different people and in different nations ?

Ans. The inequality between different people is due chiefly to the age of the soul and, consequently, the stage reached by the soul in evolution. Some started their journey much earlier than others, and thus having had a longer time than their younger brethren, have unfolded more powers.

Nations are composed of souls, mostly of a certain stage of development, who are born together to acquire certain experiences according to their karma and the stage reached by them in evolution.

In the ladder of human life we occupy the middle rungs with the Elder Brothers at the top and the younger souls at the bottom, and the very word 'brotherhood' connotes identity of blood and inequality of development. Men shut themselves out from their brothers' hearts by differences of caste, creed, class, clan, country or colour, but the wise man rising above all those external differences sees all as part of his family, as children of one Father, with identity of essential life.

Q. Do we find this principle of brotherhood worked out in the ancient or the modern world ?

Ans. The ancient ideal of Kingship was drawn from the perfect example of the Great White Brotherhood, and from that recognition of the Elders during the childhood of the root-races of the world we come to the historical facts of Divine Dynasties and Divine Kings in Egypt, in India, in China, where the life of a king who knew that "the tears of the weak undermine the throne of kings", was not the life of pleasure and enjoyment, but of service and sacrifice. Still by many of the great Empires of the later past, built on a foundation of selfishness, on a foundation of the misery of the masses of the people, brotherhood was denied. And now these ancient Empires, Babylonia, Assyria, Egypt, Greece, Rome, all have passed away; only one contemporary nation, India, remains, because in her literature she taught the Law of Brotherhood. That Law was the pivot of ancient Indian society in all her splendour, but her practical denial of that Law in later times for one sixth of her population—the 'untouchable', the sweeper and the scavenger, left in foulness and degradation—has brought on her the penalty of decay. Justice being the Divine Law, India, by making outcastes of her younger children, is herself enslaved.

In London one-tenth of the population die in the work-house, the prison and the hospital, but England still tries to do her duty to her outcaste population by educating them, by building houses for them and by giving them decent living and short hours of work.

Q. What is our duty as brothers to those above us, those on a level with us, and those below us in the great family of humanity ?

Ans. We cannot know the measure of the burdens of our Elder Brethren as we are yet too weak and too ignorant to understand Them ; still we can make that burden less and lighten some of the load by yielding to Them ready obedience, loving service and unfailing devotion until we become strong and wise enough to share consciously in Their glorious work.

Towards our equals we should have an attitude of friendliness, implying trust and good faith, breaking down the barriers of pride, distrust and suspicion between strangers, and thus encouraging people of different nationalities with help, sympathy and comradeship to get rid of prejudice and to see the good in other nations.

As regards our younger brethren, *e.g.*, savages, occupying less developed bodies than ourselves, we should show them justice and kindness when we come into contact with them ; while as regards the lower classes in our own land, we should see that they do not starve, but earn enough money honestly to live a decent life. They should all be guided, helped and protected as they have a right to be on account of their younger soul-age.

So the Law of the Brotherhood of Humanity lays on us a duty—to raise the sinner and the debased to our own purity, to teach the ignorant, to rescue the

miserable, to feed the starving, to nurse the diseased. We should therefore feel not only sympathy, but positive love towards all mankind, adopt an attitude of watchful helpfulness, and know that every contact with others is for us an opportunity to help or advise them with the additional knowledge acquired through our study.

Q. Are we united only to the human family by ties of brotherhood?

Ans. As described in Chapter VIII on Evolution, there are six other kingdoms in nature, and we are closely linked with all of them. The life sustaining our physical bodies has passed through all these kingdoms and has there built up more and more evolved and complicated forms which have eventually developed into human bodies. Not only that, but we are dependent even now for our very existence on the work of these lower kingdoms, especially of the vegetable and the animal kingdom.

Again, we share the Divine Life, not only with every human being, but with every animal, plant and stone, and even with every particle or atom in all kingdoms, with everything that is. The Divine Life is the spirit in everything that exists from the atom to the Archangel, as stated in the Immanence of God in Chapter I, and thus the inner unity, the One Life dwelling equally in all, shows that there is not only a Brotherhood of Humanity, but an all-embracing fraternity, a Universal Brotherhood in Nature.

Q. How then can we help our younger brethren in the lower kingdoms?

Ans. Our lives are closely bound with the animal and the vegetable world, and so first we owe a fraternal duty to the vast animal kingdom which surrounds us. Our attitude towards these—our younger brethren—should not be one of harshness, injustice and thoughtlessness or of cruelty for self-amusement and personal gain, but that of protection and guardianship with gratitude for their service to us. They are brought in relation with us in order that we may do something in fostering the budding mentality within them, as well as raise them to a higher level emotionally and thus quicken their individualisation. We should also refuse to share the sin of slaughter by eating meat or fish, or by wearing articles obtained by the slaughter of animals, like sealskin or feathers of birds.

Nature-spirits or fairies and gnomes work out the wonderful forms of the mineral and the vegetable world under the direction of the Great Builders of the Universe, and our duty to these kingdoms lies in thinking of those spirits with friendliness and in forbearing from thoughtlessly injuring their work. Moreover, plants and flowers have the beginning of an astral body with the power of feeling pleasure and pain, as stated in Chapter VIII, and we should carefully abstain from injuring those living things.

We have a duty even towards lower forms of life than the mineral, *i.e.*, the elemental essence which

surrounds us everywhere and forms the three elemental kingdoms. That essence progresses by means of the effect which we produce upon it by our thoughts, passions, emotions and feelings, and our duty towards those kingdoms will be fully discharged only if we carry out our higher ideals and see that our thoughts and emotions are of the highest possible type.

Thus we have our duties towards our younger brethren in the lower kingdoms as well as in the human kingdom, and unless we perform them to the uttermost, we cannot in our turn raise our hands for help to Those whom we call the Masters, but who love better the name of Elder Brothers.

Q. What is a Master or an Elder Brother?

Ans. There are Perfect Men, called Adepts, with Divinity unfolded in Them—human beings who have embodied in Themselves the highest intellectual, moral and spiritual development possible to man, have completed Their human evolution and have nothing more to learn so far as human experience in our chain of worlds is concerned; who have reached what the Christian calls 'salvation', and the Hindu and the Buddhist 'liberation'; and who having trodden the ordinary path of men have climbed the steeper Path which rises to the super-human state. The Path which we have to tread They have already trodden, and reached its furthest point, having passed from Initiation to Initiation and widened out

Their Consciousness, till They know not only this, but all the five worlds up to Nirvāna. Beyond this, evolution is superhuman.

A few of these great Adepts, though free from the wheel of birth and death, voluntarily take up the burden of the flesh in order to help human evolution, and become Members of the Occult Hierarchy or the Inner Spiritual Government of our world. Such Adepts are called Masters. A Master is a man made divine, an Elder Brother sharing the same humanity, but elder by the greatness of His evolution. A Master must be in a physical body and should, as the name implies, take pupils—or rather apprentices—less advanced men, to tread the road which takes them by a short cut to the summit of human evolution.

Q. What is the Occult Hierarchy—the Inner Spiritual Government of our world—of which a Master is a member?

Ans. Our world is under the control of a definite Spiritual Government, carried on from the higher plane, invisible to the physical eyes, and there is, beyond and behind all physical happenings, a mighty Hierarchy of graded order, in the hands of which lies the Government of the world. It is the Members of this Occult Hierarchy who guide all evolution, administer the laws of nature and direct the affairs of the world.

This Inner Government has its Head like any other Government, and He rules not humanity alone,

but all the visible and invisible kingdoms of the earth —the mineral, vegetable, animal and human kingdoms, as well as the vast realms of the elementals and the nature-spirits, and the grand and glorious kingdom of the Angels.

The work of the Occult Hierarchy is divided into three distinct departments or groups, each with its own departmental Head, and these departments, ruling, teaching and guiding the world under its inner Spiritual Head who is the King and Monarch of our world, are sometimes called the Groups of Rulers, Teachers and Guides.

The first, the Ruling Department—the Department of Laws—guides outer evolution, changes the face of the surface of our globe, builds and destroys continents, controls the destiny of nations, and shapes the types and courses of races of men. The Lord of our world is the supreme Head of the Hierarchy as well as the Head of the Ruling Department, the group of Rulers. Under the direction of this august Head and His three Lieutenants—the Mighty Four—the one who builds up a particular race and is the representative, in that race, of the Ruling Department, is the mighty Being from whom our very name of 'man' is drawn. He is the Manu, the Ideal Man, the type of each race as it is gradually built, the perfect man of every race, who gradually develops in the race the qualities embodied in Himself. And as the name Man means the thinker, the reasoner, so this name of the typical man, the Manu, stands for the Ruler, the Lawgiver of the Race.

The second or the Teaching Department—that of Religion and Education—is under the Lord Buddha, who devotes Himself to that part of the work which lies in the higher worlds and entrusts the work of the lower planes to His Assistant and Representative whom we know as the Founder of every faith, the Inspirer of every prophet, the Master of Masters, the World-Teacher, the supreme Teacher of Angels and men. He is known as the Jagat-Guru (World-Teacher) among the Hindus, and as the Boḍhisaṭṭva (He whose essence is wisdom) among the Buddhists. The World-Teacher definitely undertakes as His work to look after the religious welfare of the world and its education along evolutionary lines.

The third great Group, the Group of Kriyā or Activity—the Department of Guides—carry on all the activities of our world, outside the ruling and the teaching, under the Mahāchohān who is sometimes spoken of as the Commander-in-Chief of the Forces. He is the great 'Keeper of the Records' of the evolutionary processes of the globe, and supervises and directs all the activities of the Members of the Great Brotherhood as They develop stage by stage the Great Plan of the Logos which is Evolution.

Coming down from the great Trio—the Manu, the Boḍhisaṭṭva and the Mahāchohān—are a very large number, though comparatively small in relation to the population of the globe, of Perfect Men or Masters, spoken of before. On the Path of Holiness a man has to pass through four stages before attaining to the level of Asekha or Adept, which is the

goal set before humanity during this chain-period to become free from the necessity of reincarnation. Seven Paths then open before him for his choosing, two of which are connected with our world, the others leading Him away into wider fields of activity. Thus a limited number of those Supermen who have attained this level still work directly for humanity and are divided into two classes according to the Path chosen: Those who retain physical bodies and Those who do not. The latter, spoken of under the name of Nirmānakāyas, suspended, as it were, between this world and Nirvāna, devote Their time and energy to the generation of spiritual forces poured into a kind of reservoir for the use of the Members of the Hierarchy in Their work of helping humanity.

The still more limited number of Adepts who retain physical bodies remain in close touch with us, doing all the work necessary for our evolution. They are a small number of advanced men of different nations, not living together, though in continual communication on higher planes. In many cases They continue to live each in His own country, and Their powers remain unsuspected among those who live near Them.

These then are the Members of the Inner Government, a Great Hierarchy of Beings, the lowest in rank among whom is a Master, though lower still there are other ranks in the Great White Brotherhood which includes in itself the Members of the Occult Hierarchy.

Q. What is the Great White Brotherhood and what is the object of its existence?

Ans. The Great White Brotherhood includes the Occult Hierarchy of Adepts as well as the initiated disciples—disciples who have passed through one or more of the Four Great Initiations, explained in Chapter X, and who live and labour for the most part unknown in the every-day world, carrying on the work assigned to them by their Superiors. The four lower grades consist of initiated disciples; the grade of the master is the fifth in the Brotherhood, reached at the Fifth of the great Initiations, that which gives 'liberation' or 'salvation'. The grade beyond the Masters is entered, as are all the grades, by its own Initiation, the Sixth or the 'Chohān' Initiation—a Rājput word used as a title of respect, like the English word 'Lord' applied to a judge or a bishop.

The object of the existence of the Great White Brotherhood is to do God's Will by carrying out His Plan, which is Evolution, and all the members of that Brotherhood work in true hierarchical order, according to their qualifications, each having his work in a particular department of the Plan. Into the hands of the Adepts of the Brotherhood the Logos commits His Power, Wisdom and Love, and They distribute the energy of the Logos into all the many departments of human activity. Religion and philosophy, science and art, culture and civilisation, are inspired and guided by Them; either incarnating

among men, or from the invisible, They move men and nations as pawns on a board, striving to win men over to co-operate with the Divine Plan which is the evolution of humanity as a whole in the solar system.

Q. Can you say something of the Great Ones in this Occult Hierarchy? Where do They live?

Ans. 1—4. 'The King' and His three Pupils.—About six and a half million years ago, during the middle of the third—the Lemurian—root-race, there arrived on our earth a band of Great Ones from the planet Venus which is considerably further advanced in evolution than our earth-chain. With the Leader of the band came His three Lieutenants or Pupils and twenty-six other Adepts as assistants. Most of these Great Ones, called Lords of the Flame and Children of the Fire-mist, have long ago done Their work of helping our evolution and have passed away from our earth, but Their Leader—the Great Ruler of this world under the Solar Deity—still holds the position of the King who guides and controls all evolution upon our planet and represents the Logos as far as this world is concerned. Since His mighty aura interpenetrates and surrounds the entire earth with all its seven planes, He is aware of all that happens within that aura, and no act is so secret but He knows.

Hindu tradition calls Him Sanat Kumāra, the 'Eternal Virgin-Youth', for His body, though physical, is not born of woman, but was made by

Kriyāshakti or will-power and it never ages, and He is in appearance not a man but a ' Youth of sixteen summers '.

With Him are His three Pupils and Lieutenants, named Sanandana, Sanaka and Sanātana in Hindu tradition, who too came from Venus. When the life-wave, which came to our earth from the planet Mars, shall pass from the earth to Mercury, it is these Three who will become in turn Lords of Mercury, and guide all evolution on that globe.

The Hindu Purānas speak of these Kumāras as living in an oasis in the Gobi Desert, in the mystic city of Shamballa, which is often spoken of as the White Island or the Sacred Island, in remembrance of the time when it was an island in the Central Asian Sea, and which is part of Central Asia, very carefully guarded from intrusion, but still existing.

5. The Lord Gautama Buddha.—He is the present Buddha or Head of the Teaching Department who took his last birth in India about 2,500 years ago, and in that incarnation finished His series of lives as Bodhisaṭṭva or the World-Teacher. He was the first of our humanity to attain that stupendous height, the previous Buddhas having been the product of other evolutions.

After His nomination as Bodhisaṭṭva He came many times as a great Spiritual Teacher and incarnated under different names through a period spreading over hundreds of thousands of years. Little is known of His work in the fourth root-race, but He came several times to the sub-races of the

fifth, the Aryan root-race, and used a symbol a little different each time, but always enwrapping the same fundamental truth.

To the stock of our race, the first sub-race of the Aryans, the Great One came in Central Asia, about 60,000 B.C., under the name of Vyāsa, and gave in that far-off time the Sanātana Dharma, the Eternal Religion, the Wisdom Religion with its Vedas and its Purānas, and taught the one truth by the figure and symbol of the Sun.

To the second sub-race He came in Egypt and Arabia about 40,000 B.C., under the name of Tehuti or Thoth, known later in Greece as Hermes, Hermes Trismegistes, the Thrice Greatest. He then clothed His message in the symbology of Light.

To the third sub-race—the Iranians—who founded the mighty Empire of Persia lasting from 30,000 B.C. to 2,000 B.C., He went about 29,700 B.C. under the name of Zarathushtra, better known as Zoroaster —the first and greatest of the twenty-nine Zoroasters —and garbed the one truth in Fire—Fire in the heart of man, Fire in the temple for the worshippers, Fire in the sky that gave light to the world.

Once again he came to the fourth sub-race—the Keltic, the ancient Greeks and the Romans—about 7,000 B.C., and now as Orpheus He spoke in Music, and by the mysteries of Sound and Harmony, He taught the unfolding of the Spirit in man.

Then the Great One returned to earth but once more, this time to the original root-stock, transferred by constant migrations from Central Asia to India.

Born in 623 B.C. as Prince Siddhārtha of the Gautama clan in Northern India, He got final illumination under the Sacred Tree at Gayā, became a Buddha, an Enlightened One, and founded the Buddhist Religion. The attaining of Buddhahood is a definite step, and when a World-Teacher takes that step and becomes a Buddha, He passes away from this globe into wider fields of work. So when after teaching for some forty-five years of life Gautama Buddha passed away from earth in 543 B.C., He handed over His office of World-Teacher to His beloved Brother, the Lord Maitreya.

It is said that the Lord Buddha returns to the world once in each year to shed upon it a flood of blessing. The occasion selected by Him for giving this blessing to the world with a wonderful outpouring of His own special type of force is the full-moon day of the Indian month of Vaishakh—usually corresponding to the English month of May—the anniversary of all the momentous occurrences of His last earthly life—His birth, His attainment of Buddhahood, and His departure from the physical body.

6. The Lord Maitreya.—The Lord Maitreya took up the office of Bodhisaṭṭva when the Lord Gautama laid it down. Since taking office He has come twice to found a religion.

First He came to His ancient people in India twenty-five centuries ago, and founded that cult which even now holds within it the vast majority of the Indian people. Manifesting as Krishna He provided a supreme Object of devotion for those to

whom Bhakti (devotion) is the most direct road to the truth. The first time that each World-Teacher comes, He is born in the usual way, though subsequently He generally takes a body prepared for Him by a pupil of special purity and spiritual development; and so coming as Shri Krishna, He naturally did take birth as a little child; but His life on earth was then very brief, for He passed away as a youth. This incarnation as the Child Krishna—the Krishna of the Gopis—who appeared in Braja about 500 B.C., is different from that of Shri Krishna of the Mahābhārata, about 3,000 B.C., though in both cases it was the Lord Maitreya who appeared, having been overshadowed, in the earlier incarnation, by the then-Boḍhisaṭṭva, the present Lord Buddha.

Five centuries later He came again, but was not born as a Child. All Christian legends which centre round the childhood belong to the Master Jesus, not to the Lord Christ. The duality of Jesus and the Christ is a very, very old idea. The Gnostics taught it in the early century of the Church, and the Manichæans held it among many others.

In the record of the New Testament we find the story of a Hebrew youth, born about a century before the beginning of the Christian era, trained partly in Egypt, and partly in the monasteries of the Essenes, coming forth at about the age of thirty to be a teacher among his people. On him descended the Spirit of the Holiest, and descending on him it abode, and that moment of descent was the coming of the Christ to occupy the chosen body which He had

selected for His stay on earth. This is described in the New Testament as the Baptism of Jesus in the Jordan, when there came down upon him this new Power—that is, when the Lord of Love took over the body of the disciple—and he was thenceforward known as Jesus the Christ. It was after this that the Ministry began, and the Lord Himself then preached and healed, and gathered disciples. Very probably He did not hold the body all the time, but may well have left it at times to the original occupant—the disciple Jesus—who in that case must have stood by as an attendant.

After a brief life of three years among men in the days of Queen Salome, a life of uttermost beneficence, wondrous healings and exquisite teaching, the body in which He had dwelt was murdered by a terrible stoning during a riot in the city of Jerusalem, in the very court of the Temple itself, and afterwards taken up and hanged in mockery on a tree by those who had slain Him. The death of the physical body did not interrupt the work of the Christ, as He continued to teach His disciples, visiting them in His subtle body, for over forty years, probably for many more.

The Bodhisaṭṭva also occupied occasionally the body of Tsong-khā-pā, the great Tibetan religious reformer, about the fourteenth century A.D. Though as the Lord of the Religions of the World, He is responsible for all the religions in the original form in which they were founded, He does not always go out personally into the world, but sends some of His disciples, for minor activities. Hence throughout the

centuries He has sent forth a stream of His pupils, including Lāo-Tsze, Confucius, Pythagoras, Plato, Nāgārjuna, Āryasangā, Rāmānujāchārya, Mādhavāchārya and many others, who founded new sects or threw new light upon the mysteries of religion, and among these was one of His pupils who was sent to found the Muhammadan faith.

In the person of the Lord Maitreya, the influence that is especially noticeable is the radiance of His all-embracing love. He stays on the southern slope of the Himalayas and is wearing a body of the Keltic race at the present time. But those who know, including Dr. Annie Besant and Bishop C. W. Leadbeater, say that, since 28th December 1925, He has once again come forth to teach His people, and is making use of a body specially prepared for Him by one of His Indian disciples—J. Krishnamurti—who is now serving the Lord as Jesus served Him long ago.

7. The Mahāchohān.—He is the Chief of the Guides, the Head of the third great Group, as stated before.

The Mahāchohān is the type of the Statesman, the great Organiser, though He has also many military qualities. He wears an Indian body, and generally puts on Indian robes and a white turban.

8—9. The Manus Lord Chakshusha and Lord Vaivasvata.—Only two Manus now remain with our humanity, the Manus of the fourth and fifth root-races. The Lord Chakshusha Manu who founded the fourth root-race, the Atlantean, over a million

years ago, is still charged with the care of the larger part of the population of the globe and looks after those hundreds of millions of Asiatic peoples—the fourth-race nations—of whom the chief are the Chinese, the Japanese, the Burmese and the Siamese. He is a regal figure, Chinese by birth, and of very high caste.

The Lord Vaivasvata Manu is the Manu of the Aryan or fifth root-race which, from 60,000 B.C. onward, grew and flourished exceedingly under His care. He sent off many great emigrations from time to time and often led them Himself. With one of these, He built up the second sub-race in the Empires of Arabia and South Africa, about 40,000 B.C.; and with another, the third sub-race in Persia about 30,000 B.C.; one spread over Europe, making Greece and Rome—the fourth sub-race—and another shaped the fifth sub-race, the Germans and the English. He took down into India the dwellers in the Gobi Sea settlement—the mother of the fifth root-race, —by several migrations between 18,875 B.C. and 9,700 B.C., and they conquered India, settled down and reared a fine civilisation. He is now building a new sub-race, the sixth, the Austral-American, chiefly over in America and also in Australia and New Zealand. Out of that fine type, the future Manu, the Master Moryā who is at present the Lieutenant of Vaivasvata Manu, will choose the materials for His sixth root-race, and later on will settle them in a Colony and shape them into the new type given to Him by the King.

The Lord Vaivasvata Manu is the Representative Man of the fifth root-race—its prototype; He lives in the Himalayas, not far from the house of the Lord Maitreya, and He comes sometimes to His Great Brother's house.

10. The 'Nilgiri Master' or Rishi Agastya.—What the Lord Vaivasvata Manu does for the whole Aryan root-race and the lands it occupies, this Mahā Rishi does for India, the Mother-Country of the Aryans, and the treasure-house of their Ancient Wisdom.

This Great One is deeply absorbed in the abstruser sciences of which Chemistry and Astronomy are the outer shells. He lives near Tiruvallum, about eighty miles from Adyar, Madras, where He is a landed proprietor and where He may be approached by the few who know—and was so visited by Bishop C. W. Leadbeater and Swami T. Subba Row in His Nilgiri retreat—though the idly curious find themselves somehow thwarted in all attempts to intrude on His privacy.

11. The Master M. (Moryā).—It was the Master Moryā, the Lieutenant and destined Successor of the Lord Vaivasvata Manu, and the future Manu of the Sixth Root-Race, who with Master Kuthumi founded the Theosophical Society through H. P. Blavatsky and H. S. Olcott, both disciples of Master M. The Chohān Moryā who has almost always been a ruler in past lives now wears an Indian body. He is a Rajput King by birth, is generally dressed in white and wears a turban, and lives in Tibet near

Shigatse, at a little distance from the house of His Brother, the Master Kuthumi.

12. The Master K. H. (Kuthumi).—Very often a priest or teacher in past lives, He was the Egyptian priest Sarthon; Chief Priest of a temple at Agade in Asia Minor, about 1,530 B.C.; the great philosopher Pythagoras, about 600 B.C.; the flamen (Priest) of the Temple of Jupiter in Rome during the reign of Tiberius; also Nāgārjuna, the Buddhist teacher, about A.D. 170.

The Chohān Kuthumi wears the body of a Kashmiri Brāhmana, and is as fair in complexion as the average Englishman. He generally wears white clothes, but is not seen wearing a head-dress of any kind. It is said that He took a University Degree in Europe before the middle of the last century. He is a great linguist, and besides being a fine English scholar has a thorough knowledge of French and German. He is the Assistant and destined Successor of the World-Teacher, just as the Master Morya is the Assistant and destined Successor of the Lord Vaivasvata Manu.

13. The 'Venetian' Master.—The Venetian Chohān is so called because by birth He is a Venetian. Although He was born in Venice, His family undoubtedly has Gothic blood in its veins, for He is a man distinctly of that type.

14. The Master Serapis.—The special line of this Chohān is Harmony and Beauty. He helped and taught Colonel Olcott in the early days of the Theosophical Society, when His own Master,

the Master Moryā, was otherwise engaged for a time.

The Master Serapis is Greek by birth though all His work has been done in Egypt and in connection with the Egyptian Lodge.

15. The Master Hilarion.—Once Iamblichus of the Neo-Platonic Schools, the Master Hilarion gave through Mabel Collins *The Light on the Path* and through H. P. Blavatsky *The Voice of the Silence*, and is a "skilled craftsman in poetic English prose and in melodious utterance". He influences most of the great scientists of the world by His splendid quality of scientific accuracy. Like Master Serapis, this Chohān, though living in Egypt, wears a Cretan body.

16. The Master Jesus.—He was a disciple two thousand years ago when, at the age of thirty, after His Baptism, the Spirit of God descended upon Him, and He surrendered His pure body to the Christ. He was born again as Apollonius of Tyana, sometimes called the Pagan Christ, in the year one of the Christian era, and attained Adeptship in that incarnation. He again appeared in Southern India as the teacher Rāmānujāchārya to revive the devotional element in Hinduism in the eleventh century A.D.

The Chohān Jesus is the Master of devotees, and the key-note of His Presence is an intense purity, and a fiery type of devotion that brooks no obstacles. He has the Christian religion as His special charge, and the spiritual forces liberated during Christian ceremonials come directly through Him. He now

wears a Syrian body, and is generally dressed in white robes and wears a turban. He lives amongst the Druses of Mount Lebanon, and is just now flooding His Church with the Mystic Christianity so noticeable in these days.

17. The Master Rakoczi.—This last survivor of the Royal House of Rakoczi, known in France as Comte de S. Germain in the history of the eighteenth century, was born in that century in Hungary and is, we are told, known to some in that same body. He lives in Hungary, but travels much. He was known as Bacon in the seventeenth century; as Robertus the Monk in the sixteenth; as Hunyadi Janos in the fifteenth; and as Christian Rosenkreuz in the fourteenth. A disciple through these laborious lives, but now a Chohān, this 'Hungarian Adept' is in charge of a great deal of work in Europe and has much to do with Masonry. He works to a large extent with ceremonial Magic, and employs the services of great Angels who obey Him implicitly and lovingly.

18. The Master D. K. (Djwal Kul).—He was formerly the philosopher Kleinias, a disciple of Pythagoras in Greece, and was later the Buddhist teacher Āryasangā, about A.D. 600. His face is distinctly Tibetan in character, and He is still wearing the same body in which He attained Adeptship only a few years ago. He lives in a small hut or cabin constructed for Himself with His own hands in the days of His pupilage near the house of His own Master—the Master Kuthumi.

19—20. Those who in Their last earth-lives were known as Sir Thomas More and Thomas Vaughan are also now Masters.

These are some of the Great Ones publicly known, living in different countries scattered over the world. Beyond the necessity of birth, when one body is worn out They (with the exception of the Four Kumāras) choose another wherein it may be most convenient to work, not attaching any importance to the nationality of the body, though the body will usually be splendidly handsome and always perfectly healthy, while again a new body taken in a subsequent incarnation will be almost an exact reproduction of the old one. Moreover, owing to perfect health and absence of worry, They are able to preserve Their physical bodies much longer than we can. Almost all the Masters of whom we know appear as men in the prime of life, yet in many cases there is testimony to prove that Their physical bodies must have long passed the ordinary age of man.

The number of Adepts who retain physical bodies to help the evolution of the world is small, about fifty or sixty, but the great majority even among these do not take pupils, as They are engaged in quite other work.

Q. What is the work of the Masters?

Ans. In countless ways They help the progress of humanity. From the highest sphere Their light pours down in general benediction like the light of

the sun, illuminating and blessing all. Then there are general organisations, religious communities, into which a special Master will pour down His blessings, strength and spiritual energy.

Next comes the great intellectual work on the higher mental plane where the Masters help the world of thought by raining down noble ideals, inspiring thoughts, devotional aspirations and streams of intellectual help on all men, whereby a discovery flashes into the mind of a patient searcher after truth, or the answer to a long studied problem illumines the intellect of a lofty philosopher. On the same higher mental plane They impress more liberal ideas upon great preachers and teachers, and send Their wishes to Their disciples about the work they should do. On the lower mental plane They teach those who are in the heavenly world and generate thought-forms to influence the concrete mind and guide it along useful lines of physical activity.

In the astral world They have the helping of the dead, general supervision of the teaching of pupils and the sending of aid in numerous cases of need, while in the physical world They watch the tendency of events and neutralise, as far as the Law permits, the undesirable currents, strengthening the good and weakening the evil.

They work also with the Angels of Nations and guide the spiritual forces as the latter guide the material ones, choosing or rejecting actors in the mighty Work, influencing kings, statesmen and councils of men. Again, from time to time one of

Them comes forth into the world of men as a great religious teacher or prophet to spread a new form of the Eternal Verities, suited to the need and capacity of the people of the time or to the civilisation of a new race.

But the activities on the lower planes are mainly entrusted to Their disciples. They Themselves deal rather with the egos in their causal bodies and devote Themselves to pouring spiritual influence upon them, thereby evoking from them all that is noblest and most beneficial for their growth.

Normally, although incarnate, the Members of the Occult Hierarchy remain in retired and secluded spots in order that They may carry on the helpful work which would be impossible of accomplishment in the crowded haunts of men and the tumult of human life. But at certain times in human history, in serious crises, Masters, and even loftier Beings, come out into the world of men, as at present, during the recent Advent of the World-Teacher.

Q. If an ordinary man met a Master on the physical plane, would he recognise Him as such?

Ans. Very probably not. He would certainly know that he was in the presence of one who was impressive, noble and dignified with a serenity and benevolence expressing the peace within, but there would be no external peculiarity by which he could divine the fact that the man was an Adept.

A Master would be more silent than most, for He does not waste His force in idle conversation, and speaks only with the definite purpose of encouraging and helping or warning. He would be seen to be wise and kindly, and to have a keen sense of humour. But to know Him as an Adept, it would be necessary to see His causal body with its greatly increased size—His enormous aura which in many cases extends a mile or more on all sides of Him—its all-round development and its special arrangement of colours. It is a law in nature that we can only recognise that to which we can respond, only recognise in proportion as we reproduce. So an ordinary man who has not yet unfolded divinity in himself, though certainly impressed by the physical presence of the Master, will not recognise the occult powers of that Elder Brother.

CHAPTER X

THE WAY TO THE MASTERS OF WISDOM

Question. What is the way to the Masters of the Wisdom, to the beginning of the Path of spiritual development?

Answer. According to the eastern books there are four such means:

1. *Sat-sang*—companionship of those who have already entered upon the Path. The influence exerted by one who is already on the Path is not in any sort limited to the teaching which he gives. The aura of the teacher—his higher vehicles generally—is keyed up to a somewhat higher rate of vibration than the auras of his pupils. Therefore his mere proximity acts upon their vehicles and helps them to vibrate at a rate similar to his own. The higher vibration being quite constant in its pressure, the disciples, whether awake or asleep, are in close contact with it and are absorbing it with a consequent change in their character.

2. *Shravana*—hearing or reading of definite teaching on occult philosophy. It may happen that a man may hear or read a teaching of this kind which

will commend itself to his intuition, and then he will naturally seek to satisfy his desire to find out more about it. He has already come in contact with the truth and convinced himself of its beauty and reality in another life, and so when it comes before him in this life, he knows it is true.

3. *Manana*—enlightened reflection. By sheer force of hard thinking and close reasoning a man may come to see that there must be a Plan of Evolution, that there must be Those who know all about it, the evolved and Perfected Men, and that there must be a Path by which They may be reached.

4. *Nidhidhyāsana*—practice of virtue through 'meditation'. It means an earnest endeavour in good works for a long series of lives, which, by development of intuition, enables a man to grasp the truth and shows him the direction of the Path.

When by any of these methods a man reaches a certain level, he inevitably attracts the attention of the Masters and comes into contact with Them, usually through one or other of Their advanced pupils.

Q. How, then, does the Theosophical Society help an aspirant in his approach to the Path?

Ans. It happens that, in lands which have the European culture alone, almost the only way in which a man can get the inner teaching put clearly and scientifically before him is by coming into the Theosophical Society, or by reading Theosophical works.

In normal times aspirants should need many births before they could gain Adeptship, but just now it is possible for them to hasten their progress on the Path, to compress into a few lives the evolution which otherwise would take many thousands of years. That is the effort which is being made by many members of the Theosophical Society; for there is in that Society an Inner School which teaches men how to prepare themselves more rapidly for this higher work.

It is said that whenever a person joins the outer Theosophical Society the Master looks at him, and furthermore that in many cases the Great Ones guide people to join the Society because of their previous lives. When a person joins the Inner School a definite link is formed, not yet *directly* with an Adept, but first of all with the Outer Head of the School, and through that Outer Head with the Master Moryā who is the Inner Head. All those in the Inner School are thus in touch with the Master Moryā, though they are often working on other lines than His, and will become pupils of other Masters when they are taken on Probation.

This Path has many steps grouped into three great divisions:

1. The probationary period, or the Probationary Path, before any pledges are taken, or Initiations given to the pupil.

2. The period of pledged discipleship, or the Path Proper, at the end of which the pupil attains Adeptship.

3. The Official period in which the Adept takes a definite part in the government of the world. The subject of this official period is far above ordinary comprehension.

Q. But how can a householder, a man in the world surrounded with social duties, family obligations and worldly activities, lead the spiritual life and thereby prepare himself for the Path?

Ans. Ordinary men have first to be trained in Karma Yoga—action whereby union with the Divine may result. The three gunas or properties of matter, Sattva, Rajas and Tamas, make the manifested universe, and the ordinary man, identifying himself with these activities, runs wild under their influence. Karma Yoga consists in the training of these gunas. The use of Tamas or darkness—sluggishness, negligence, indifference, laziness, inertia—in the growth of man is that it acts as a force to be struggled against and overcome, so that strength may be evolved, power of will developed and self-control acquired. So rites and ceremonies of religion are ordered to train man to overcome sloth and laziness, heedlessness and obstinacy of the lower nature.

Then Rajas or mobility, leading to hurry, bustle and constant effort to accomplish material results and gratify the lower nature, has to be directed, purified and transmuted by Karma Yoga into Sattva, rhythm or harmony, to serve the purpose of the

Higher Self, and the life of the householder is the best preparation for the spiritual life.

A householder must perforce live for others, and unselfishness is the chief harvest that he may reap in the rich field of home. Again, liberality, hospitality, free and courteous, charity to the poor and to animals, the acquirement of the power of steady rule and of training younger souls, aloofness of spirit in which the spirit owns nothing even when the body is rolling in wealth, are some of the other virtues acquired in the householder's life. In fact, such life is the best training-ground for the life of the disciple.

Now an ordinary man acts for fruit to gratify his lower nature, for desire of reward, of money, but a man who aspires to the spiritual life must change his ideal from selfishness to service. He may teach, heal, argue, trade or enter into commercial relations of all kinds, not for the mere money that it brings or the power that it yields, but in order that the great work of the world may be done and that by his service and help to humanity he may be a co-worker with the Divine in the world. It is not a question of *what* one does, but *how* one does it.

Thus Karma Yoga substitutes duty for self-gratification, but there is something greater even than duty, and that is when willing and spontaneous sacrifice takes the place of duty. In the outer daily life the man, formerly working for fruit in the world and for heaven after death, does everything first as duty and then as a free-will sacrifice, a joyful giving of everything. That which binds is not

action, but the desire for the fruit of action, and the only action that does not bind is sacrifice; and so carrying out every function of family and civic life as sacrifice, the householder, the man of the world, becomes the perfect or spiritual man. These are the first steps to the Path of Discipleship for a man living in the world, leading him onwards towards the finding of the Guru.

Q. What, now, is the first step or the most important qualification necessary for approach to the Path?

Ans. The first step without which no approach to the Path is possible is the Service of Man.

There is no distinction between various kinds of service, provided it is unselfish and strenuous. It may be purely intellectual or along the line of art or of social betterment; or again it may be along political lines or along the line of healing. Any useful work may be chosen according to capacity; commerce, industry, supplying men's necessities, all come within service. Of course every one is engaged in one or other of these activities, but the difference lies in the motive with which the work is undertaken.

Ordinary men are moved by motives of personal success, not of service; but the ideal of service, helping the weak, teaching the ignorant, uplifting the oppressed, that unselfish service which gives everything and asks for nothing in return, not a choice, but an overpowering impulse, is the first step to the Path.

Q. What, now, is expected of one who aspires to become a pupil of the Master ? . What does it mean to become a pupil, and what is the work he has to do ?

Ans. The Masters have definitely dedicated Themselves to the service of humanity, and Their force, though very great, is still limited ; so They are very careful to use it to the best advantage. A Master may take a man as a pupil only when He sees that the amount of force used in training him will produce greater result in the end than any other method of expending the same amount. No person, however benevolent, kind and earnest he may be in his desire to help others, can be taken as a pupil if he is still full of minor imperfections, or has some weakness which may prove a serious obstacle in his way. If an individual is to receive special help, he must show special receptivity.

To become a pupil of a Master therefore means that the aspirant too must have the same outlook on life as the Master, must *absolutely* forget himself and have no personal desire at all, must be willing to sacrifice everything, and himself first of all, must order his whole life according to the work he has to do, and must forsake all and follow Him.

The pupil is employed by the Master in many different ways. Some have to do the astral work of helping the living and the recently dead ; others assist the Master personally in the work being done ; some are sent astrally to deliver lectures to audiences of

less advanced souls, or to teach others who are free in the astral world temporarily in sleep or permanently after death. The newly dead have to be soothed and comforted, to be delivered, when possible, from the terrible though unreasoning fear which but too often seizes them and retards their progress to higher spheres in addition to causing them unnecessary suffering. Again, the pupils have to do a great variety of work in every branch of civilisation and human culture, all of which is part of the Adept's work in the world; being also apprentices, as stated before, at their lower level they serve as channels of influence and transmitters of the force of the Master to the world at large.

Q. But with so much power and wisdom why don't the Masters take more pupils? Why do They withhold knowledge? Why do They not remove crime and misery from the world?

Ans. They are waiting and waiting with tireless patience to find some human heart opening itself out, someone willing to be taught. But people's hearts are fast closed against Them with the lock of gold, of power, of fame, of sloth and indifference, of sin and worldly enjoyment; and unless they are unlocked, the Teacher waiting outside cannot cross the threshold and illuminate the mind. Much as a man may desire to find his Teacher, the Teacher is a thousandfold more constant in His desire to find him, because many are wanted, while only a few are found, who,

being trained, may go out into the world to help the suffering humanity.

Thus the Teachers do not withhold knowledge because They grudge the giving, but They are hampered by the want of receptivity, by the closing of the heart. They cannot force humanity along any line of progress, though They help when the slightest opportunity is offered.

Again, no cure of misery can be permanent so long as the cause of the mischief is kept going. The miseries growing out of men's selfishness can be removed permanently only by striking at the root of causes. The root of all evil is ignorance, and the Masters are always ready to teach if only They find persons willing to be taught. "For when the disciple is ready, the Master is ready also."

Q. But among the myriads of men in the whole of humanity how can a Master know whether any person is fit for the Path?

Ans. On the background of human selfishness, in the night of human struggle, a heart on fire with the love and service of humanity glows like a lamp in the dark, like the flame of a light-house in the darkness of the night, and the Master knows at once that a future disciple is there.

Q. In what way is a man led to seek the Master?

Ans. Truly has it been declared in an eastern Scripture, the Bhagavad-Gītā of the Hindus: "By

whatever road a man approaches Me, even on that road do I welcome him, for all roads are Mine." But all the various methods may be classed into three groups: Jñāna Yoga, Union by Knowledge; Bhakti Yoga, Union by Devotion; Karma Yoga, Union by Action; all the three blending into one at a later stage when each acquires the qualifications of the other two. In the first, one is moved by an intense desire for knowledge, by the longing to understand; in the second a man approaches the seeking by intense love for some person or loyalty and devotion to a leader embodying an ideal; while in the third great type one has the will-aspect aroused in him by the realisation of the terrible suffering of so many around him.

When a man has reached a point when he feels he must know or perish, when he feels he must have a perfect ideal or lose all heart to live, or when he feels he must find a remedy for human pain, then something comes in his way to stimulate a conscious search for a Master—a comparatively insignificant thing or incident, a book, a lecture, a picture—and then knowledge comes to him of the great facts of Reincarnation, of Karma, of the existence of the Path, of the existence of Those who have trodden the Path; and with that comes a longing not only to understand, but to be an instrument for the working out of the Divine Plan in the scheme of Evolution. Such a person discovers that there is a science—the Science of Yoga or the Science of Union—whereby a man can quicken the evolution of his

mind and outstrip his race in order to help the world. But a man wanting to do in a brief space of time what the majority of his race will take hundreds of thousands of years in accomplishing must prepare his unprepared body and his untrained mind by the Discipline of Life and acquire, at least to some extent, the Qualifications for Discipleship before he can enter even the Probationary Path.

Q. Of the two requirements, the Discipline of Life and the Qualifications for Discipleship, what is meant by the first?

Ans. The Discipline of Life is a rigid self-discipline for purification—purification of all the temporary vehicles, of the physical body and the lower nature, of the emotions and the mind.

Alcoholic drinks of all kinds should be given up, because the practice which leads to the seeking of a Master necessitates meditation, concentrated and definite, intended to stimulate and develop certain physical organs in the brain, and alcoholic vapours and narcotic drugs have a poisonous effect upon those organs. Again, flesh-food of all kinds is to be dropped, for it coarsens the body as said in Chapter I. Apart from the question of compassion, a student of Yoga requires a body, strong and resistant, as well as sensitive and responsive to the vibrations from the subtle worlds of matter and of life.

The aspirant should then purify the astral body and acquire self-control, training the lower nature until it is absolutely subject to the will.

For the better understanding of the purification of the lower nature some illustrations may be found useful. Let us first take that mighty force which is developed in the lower stages of the growth of every human being, but which is now required to be purified—the force of anger or wrath. We see it in the undeveloped man in the brutal form of passion, beating down all opposition to the gratification of his will. In order to train that passion of anger the man first gets rid of the personal element by forgiveness of injury as one of his duties, giving love for hatred, over-coming evil with good. There still remains an impersonal anger. He sees a poor man oppressed or an animal ill-treated, and he gets angry with the oppressor. That impersonal anger—noble indignation—nobler than stolid indifference, has to be transmuted into the quality of doing justice both to the weak and to the strong, compassionating the wrong-doer as well as the wronged, as the wrong-doer through ignorance injures himself more than the person wronged, by his storing up of evil karma for the future, and therefore requires help and training. The man stops the wrong-doing because it is his duty to do so, but recognising the Divine even in the heart of the wrong-doer, is gentle to him, transmuting the anger by spiritual alchemy into perfect justice which stops all wrong, and helps the tyrant as well as the slave, the oppressor as well as the oppressed.

So again with love, sensual love that showed itself in forms, foul and vile, becoming nobler and less

selfish, refined and purified, being transmuted by spiritual alchemy into a love that in going out to others seeks to serve them rather than to serve itself, seeks how much it may give rather than how much it may take, and thus gradually becomes divine in its essence.

Similarly, covetousness, selfishness and other passions of the lower nature must be burnt up and purified all through, in the Discipline of Life.

Q. Now as to the second requirement; what are the qualifications demanded ere entrance to the Probationary Path be gained?

Ans. The first of the qualifications, necessary to a considerable extent before discipleship is possible, is control of thought. We have already studied the creative power and influence of thought in Chapter VII, and thus know that a deliberate control of thought is necessary in the systematic training of the mind—thinking deliberately and with a purpose behind the thought, refusing to harbour the cast-off fragments of the thoughts of others and concentrating thought on one idea by constant practice in daily life. This control of thought is a necessary condition for discipleship, because when a man becomes a disciple, his thoughts gain added power and increased vitality and energy.

Another important qualification is meditation, the deliberate and formal training of the mind in concentration and in fixity of thought. Daily practice

of meditation, devotional as well as intellectual, is necessary. The candidate in the hour of his morning-meditation should learn to concentrate his mind on purity, truth, compassion, fearlessness, forgiveness, chastity, etc., one after another, and should build a noble character by working out those virtues in the speech and actions of daily life.

Thus control of thought, daily meditation and noble character are the three main qualifications for Probation or probationary discipleship.

Q. How and why is a man first taken as a probationary pupil? What is the object of the stage called Probation?

Ans. When an aspirant has purified all his vehicles, and has, by unselfish labour for human good, by devotion, piety, purity and self-sacrifice, by control of thought, meditation and nobility of character, struggled onwards to the front crest of the advancing human wave, showing a selfless nature all through in the service of man, as stated above, then he finds his Master, or rather his Master finds him. Throughout the struggle those gracious eyes have been watching his progress, and at a certain stage in that progress when he receives, through a senior pupil, the Master's summons to enter into His physical presence which he usually does in his astral body, the Master reveals Himself to him and places him on Probation.

But before the Master definitely accepts the aspirant as a pupil, He takes special precautions to

assure Himself that the man is fit enough to be drawn into intimate contact with Himself, and that is the object of the stage called Probation. The Master subjects the aspirant to the test of time, for many people, swept upwards by enthusiasm, appear at first to be most promising and eager to serve, but unfortunately become tired after a while, and slip back.

The probation or proving of the pupil consists in testing him to see how far he can withstand the shocks of his karma which has to be hastened, and yet remain firm in his altruism, in spite of the fact that his life becomes more barren of those satisfactions and delights which make life worth living for most men. He is also tested to see if he adapts himself sufficiently to be an eager worker and servant of the Master in His numerous activities for the evolution of humanity. The pupil is thus put on Probation less to gain knowledge from the Master and more to train himself as an apprentice to help the Master in His work.

Q. Now what is the work to be accomplished by one who enters on the Probationary Path? What is the life of the disciple in its early stages?

Ans. The work is entirely moral and mental, and the Probationer has to bring himself up to the point when he will "meet his Master face to face".

There are four qualifications required of a probationary pupil before he can become an accepted

disciple, though in this stage nothing like perfect performance is demanded from him. Those qualifications are given in detail in that admirable little book, *At the Feet of the Master*, which has been translated into twenty-seven languages and of which there have been some forty editions or more with over a hundred thousand copies printed; but only an outline can be given here with their technical names in Sanskrit (used by Hindus) and Pali (used by Buddhists).

I. *Viveka*—discrimination between the real and the unreal, between the eternal and the transitory; also between the right and the wrong, the important and the unimportant, the useful and the useless, the true and the false, the selfish and the unselfish. The pupil should develop a discrimination between fleeting things like fame, power and social position, and lasting things like mental, moral and spiritual qualities. This quality is called *Manodvārāvajjana* or the opening of the doors of the mind, among the Buddhists.

II. *Vairāgya*—desirelessness or dispassion. The ordinary desires, fleeting fancies, likings and dislikings, making up so much of a man's life, have not to be killed out, but to be transcended and transmuted into the higher. For example, weak, selfish human love can have its animal side transcended with that love turned into selfless love for all humanity. As the disciple sees the unreality of things around him, worldly objects lose their attractive power, and out of indifference to the objects grows indifference for

their fruits which also are recognised as unreal and impermanent. Thus when Viveka is really felt, not merely said, all desire for worldly objects ceases, and *Vairāgya* follows in the wake of *Viveka* as the wheel follows the horse. Among the Buddhists it is known as *Parikamma*, preparation for action; indifference to the fruit of action, acquired by doing right without considering one's own gain or loss.

III. *Shatsampatti*—the sixfold group of mental qualities or attributes, Mental Endowments, sometimes called Good Conduct; called *Upachāro*, attention to conduct, among the Buddhists. Those qualities are given as

1. *Shama*—control of thought. There should be the control of temper with the mind calm and courageous, without worry or depression, and this self-control as to the mind is absolutely necessary.

2. *Dama*—control of conduct—self-control in action, control in act and speech. Much mischief is caused by thoughtless or unkind speech or careless repetition, but if the thought be right, conduct will follow suit.

3. *Uparati*—tolerance; a kind and noble tolerance of all around him. With this tolerant attitude he should look on all from within and see their aspirations, desires and motives, and though knowing that no ceremonies are necessary, should yet refrain from condemning those who cling to them. Freed from all bigotry and superstition, he should learn to be tolerant of all forms of religion, all varieties of custom, all beliefs and traditions of men.

4. *Titiksha*—endurance. This virtue is also translated as cheerfulness, as it implies the readiness to bear, with cheerfulness and gladness, whatever one's karma may bring, and to part with anything and everything worldly whenever it may be necessary. He also knows that he is of little use to the Master till his evil karma is fully worked out, and so he cheerfully welcomes any quickening of his karma, working out now in one or two lives what otherwise might extend over a hundred, thus paying in enormous difficulties and troubles for what he gains in time.

5. *Shraddhā*—faith, confidence. It is the deep inner conviction of his own divinity and therefore of his power to achieve; the strong faith in his own divinity, not realised but felt; the perfect confidence in his Master and in himself. Knowing that "unless there is perfect trust, there cannot be the perfect flow of love and power", he trusts to the uttermost his Master who has taught and guided him.

6. *Samādhāna*—balance, composure, peace of mind, equilibrium unshaken by sorrow or joy. It is one-pointedness in the Master's work and in following the Path from which no temptations, worldly pleasure or affections can turn him aside even for a moment.

IV. *Mumukshutva*—desire for liberation (from the wheel of birth and death) as the Hindu calls it; *Anuloma*—direct order or succession—as the Buddhist names it, its attainment following on the other three qualifications. It is really the will to be one

with the Supreme ; and because the Supreme is Love, and because a person who would become one with Him must be filled with perfect unselfishness and love, love raised from the human to the divine, a Master names this fourth qualification as Love, and brands the three vices of gossip, cruelty and superstition as sins against love. The pupil must yearn to be one with God, not for his own sake, but in order that he may be a channel through which His love and life may flow to others.

The perfect attainment of these accomplishments and qualifications is not expected at this early stage, but when the pupil has acquired them so as to mark his character, he is called the Adhikāri by the Hindus and the Gotrabhū (one in the condition of fitness for Initiation) by the Buddhists.

Q. What, now, becomes of the pupil after he has acquired the four qualifications in the probationary stage? What is the period for that stage and what is his relation to his Master during that and the other following stages?

Ans. When a man has acquired the qualifications necessary for entrance upon the stage of the probationary pupil, the Master calls him astrally into His presence as stated before, takes him upon Probation, and keeps him under close observation for an average period of seven years, though that period is known to have been lengthened to thirty years in the case of an unsatisfactory candidate and reduced to only a

few weeks in one quite exceptional case. During that period of Probation the pupil, though receiving during sleep much teaching from his Master, using his astral body as a vehicle of consciousness for the astral work of help, and learning also much of the life of the mental plane during meditation, does not come in direct communication with his Master and hears or sees nothing of Him. But then during this period, though full of tests and trials of all sorts on all planes, relieved at times by encouraging experiences and hints and help, no special difficulties are, as a rule, put in his way, and he is simply watched carefully by the Master in his attitude towards the little daily troubles of life. For convenience of observation the Master makes what is called a 'living image' of the pupil—an exact counterpart of the causal, mental, astral and etheric bodies of the neophyte—and keeps it within easy reach for daily examination after it has been placed in magnetic rapport with the man, so that it reproduces within itself every modification of his thought and feeling.

If that prospective pupil's progress in the acquisition of the four qualifications, outlined before, as well as in the perfectly accurate record of his thoughts and feelings, read through the living image, is found satisfactory, another summons comes from the Master who then dissolves the living image and takes the pupil into the far closer relationship of the second stage—the stage of the accepted pupil—and gives him illuminating teaching to help him more swiftly on his way. He now becomes a channel for the

forces of the Master and an intelligent co-operator with Him. In order to have his vehicles harmonised and attuned by close association with the Master, he is taken into his Master's consciousness so intimately, that whatever he sees or hears is within the knowledge of the Master; and if unfortunately some thought, unfit to be harboured by the Master, comes into the consciousness of the pupil, the Master has at once to erect a barrier to shut off that vibration from Himself. But as that directs the attention of the Master and takes a certain amount of His energy, the pupil has to guard himself very carefully against thoughts, not only definitely evil or selfish, but even trifling or critical.

Then there is the third stage of even more intimate union when the pupil becomes what is called the 'Son' of the Master. That is brought about only after the Master has, through considerable experience of the man as an accepted disciple, satisfied Himself that nothing unworthy, requiring to be shut off, will ever arise in the mind or astral body of the pupil; for though the accepted pupil can be switched off when desired, the 'Son', drawn into a close and sacred union, cannot be so shut off or have his consciousness separated from that of the Master even for a moment.

The probationary discipleship, the accepted discipleship and the sonship are merely personal relations between the Master and the pupil, and have nothing to do with Initiations or steps on the Path Proper, which are tokens of the man's relation to the Great White Brotherhood and its august Head.

Usually the aspirant at this stage is guided by some senior pupil of his Master who helps to prepare him for Initiation, because when a Master takes an aspirant as a probationary pupil, it is with the expectation of presenting him for Initiation in that life.

Q. What is Initiation and what is its object?

Ans. It is the expansion of consciousness, the widening out of consciousness, to embrace the super-physical as well as the physical. The ceremony of Initiation is a series of actual events through which a man, out of the physical body, passes in the presence of the great assembly of the Masters. It is, in fact, an official examination, demonstrating the candidate's fitness so to use the new powers to be conferred on him that he may become a better helper in the world of men. The mysteries of Greece and Rome, as well as modern Freemasonry, are faint imitations of the real ceremony itself and of the tests which the candidate undergoes.

The First Initiation admits the disciple as a member of the lowest rank in the Great White Brotherhood which governs the world. The entry into the Brotherhood of Those who rule the world is the third of the great critical points in man's evolution. The first of these is when he becomes a man —when he individualises out of the animal kingdom and obtains a causal body. The second is what is called by the Christians, 'conversion' and by the

Hindus, the acquirement of discrimination, or as stated before. The third point is the most important of all, for the Initiation which admits him to the ranks of the Brotherhood also insures him against the possibility of failure to fulfil the divine purpose in the time appointed for it. Hence those who have reached this point are called in the Christian system the 'elect', the 'saved' or the 'safe'.

Of these Initiations—these ceremonials on the Path leading to Perfection—there are five, the fifth being that of the Adept or the Master. At the First Great Initiation there is the definite union of the ego and the personality of the candidate. What happens to the candidate is truly an 'initiation', *i.e.*, a beginning. It is the beginning of a new form of existence, where the personality becomes steadily more and more a mere reflex of the ego, and the ego himself begins to draw upon the powers of the Monad. He has to pass the Second, Third and Fourth Initiations before he reaches Adeptship, which is the Fifth; but when he gains that Fifth, he unites the Monad and the ego just as before he had united the ego and the personality.

Q. What, then, is the Path which finally leads to Perfection?

Ans. The Path leading to Initiation and thence to the Perfecting of man is recognised in all great religions, and its chief features are described in similar terms. In the Roman Catholic teachings it

is divided into three parts: 1. The Path of Purification or Purgation. 2. The Path of Illumination. 3. The Path of Union with Divinity. Among the Musalmans, in the Sufi—mystic—teachings of Islam, it is known as the Way, the Truth and the Life. In Hinduism and Buddhism we find it divided into two parts, again sub-divided. The Probationary Path of the Hindu and the Buddhist, where certain moral qualifications have to be developed, is the Path of Purification of the Christian. For this portion of the Path, while the Christian lays more stress on the passive fact of purification, the Eastern lays more stress on the active acquirement of high qualifications—one rather the negative side, and the other the active side of positive achievement. The Path of Holiness, the second part of the Path according to the Hindu and the Buddhist, is divided into four stages, of which the first two represent the Path of Illumination, and the latter two the Path of Union, of the Christian. Each of these four stages is marked by an expansion of consciousness and is entered by a special Initiation.

Q. How do we find these Initiations among the Christian doctrines?

Ans. The life of the Christ is not only a historical record, but is also the story of the unfolding human spirit through the gateways of Initiation. He in whom the Christ is born, the Christ-Child, the new Initiate, is spoken of all over the world as the 'little

child' born in the new life of the spirit. Because of the new world—the spiritual world—into which he is born, he is called twice-born; born on earth indeed many times, but always born into the life of matter; born now into the life of the Spirit, which becomes his for evermore; and so also the First Great Initiation is spoken of as the 'second birth', the 'birth of the Spirit'.

Thus the First Initiation is symbolised among the Christians by the Birth of the Christ when the Star in the East rises over the young Child; the Second by the Baptism where the Spirit descends upon Him and dwells with Him for evermore; the Third by the Transfiguration on the Mount, where the inner Deity shines through. The Fourth Initiation is indicated by the suffering in the Garden of Gethsemane, the Crucifixion and the Resurrection of the Christ, while the Fifth is the Initiation of the Master, of the Perfected Man who has attained to the stature of the fulness of the Christ, the Saviour of men, and is symbolised by the Ascension of the Christ and the Descent of the Holy Spirit.

This is the ancient pathway called the 'Kingdom of Heaven' or the 'Kingdom of God'; also called the 'Way of the Cross'; and the Cross is the symbol of life, of life triumphant over death, of Spirit triumphant over matter. There is no difference in the Path between the East and the West. There is only one occult teaching and one Great White Lodge. The Guardians of the spiritual treasures of our race recognise only qualifications and open the Gateway

in the ancient fashion, which allows the man to tread the narrow, ancient Path.

Q. How, then, does the pupil get initiated and become a member of the Great White Brotherhood?

Ans. When the Master, after close identification of the pupil's consciousness with His own, is satisfied with him—coincident usually just before or after sonship—He presents him before the Brotherhood for the solemn ceremony of the First Initiation. The candidate is proposed and seconded by two of the higher members of the Brotherhood—of the rank of Adepts—one of Them being his own Master. Either in the Hall of Initiation, or in some other appointed place, the candidate is then formally initiated at a stately ceremony by the Hierophant Initiator, who in the name of the One Initiator receives the plighted vow of the candidate, and puts in his hand the new key of knowledge which he is to use on the level now attained. Of these Initiations—these great ceremonials on the Path Proper—there are five as stated before.

Q. What is the life of the new Initiate and what is his work to fulfil the ideal of Divine Manhood, to attain liberation, final salvation?

Ans. We now come to the Path Proper with its four stages, the full treading of which with the crossing of the fifth portal makes a disciple on the

Path Superman as he attains his goal at the Fifth Great Initiation. Each Initiation must be prepared for by adequate experience and self-training. The First Initiation corresponds to the matriculation which admits a student to a University, and the attainment of Adeptship to the taking of a Degree at the end of a course. Continuing the simile, there are three intermediate examinations, usually spoken of as the Second, Third and Fourth Initiations, Adeptship being the Fifth.

In these stages the pledged disciple must cast off ten Samyojana, or fetters which bind man to the circle of rebirth and hold him back from Nirvāna. Here the Guru takes upon Himself the guidance, instruction and guardianship of His Chelā who must now be entirely free of these clogs and must develop every quality completely, and not partially as during the probationary stage. The inner life of the disciple is full of joy, but it is not a life of ease, as the work which he has to do—the work of compression, into a few short lives, of the evolution of millions of years—often involves a terrible strain on his vehicles. In the world of men his sincerity of purpose is often mistrusted, he is rejected and despised by all who surround him, and personal motives are attributed to him in all that he does.

I. After the first Great Initiation, after the Birth of the Christ within the pupil, he, who so far was Parivrājaka (the Wanderer, one who feels no place in the three lower worlds as his abiding-place or refuge) according to the Hindus, becomes Kutichaka

the Builder, the builder of the vehicles that he requires, or he who builds a hut; he has reached a place of peace. For the Buddhists he is Sotāpatti or Sohan. 'He who has entered the stream', the further side of which is Masterhood. The Initiate now must completely eradicate three weaknesses of human nature, must utterly get rid of three fetters which hold him back.

1. The delusion of self, or the sense of separateness. The sense that he is separate from another is connected with the personality and is nothing but an illusion.

2. Doubt or uncertainty. The doubt which the pupil must for ever leave behind is that regarding certain facts in nature—facts of Reincarnation and Karma and of the existence of the Masters.

3. Superstition; taking the unessential for the essential and the outer ceremony for the inner reality.

II. After the pupil has *utterly* cast aside the three fetters, he passes the Second Initiation, the Baptism of the Christian Drama. He is now Bahūdaka (Many waters—He who goes on pilgrimages at holy places) according to the Hindus. For the Buddhists he is Sakadāgāmi—He who returns but once—which means that he who has reached that level should need but one more incarnation before attaining Arhatship, the Fourth Initiation, after which there is no compulsory physical rebirth.

During this period which is usually one of considerable psychic and intellectual advancement, no

additional fetters are cast off, but the pupil has to build up and perfect all his subtle bodies and thus develop psychic faculties and acquire superphysical powers belonging to perfect superphysical bodies. He now has astral consciousness at his command during his waking life, and during sleep the heaven-world will be open before him.

This stage as a rule is a short one after which the pupil passes the third Portal.

III. The aspirant who has passed the third great Portal, called Transfiguration in the Christian story, is spoken of by the Hindus as the Hamsa, the Swan, the bird of heaven, the symbol of the recognition of the 'I' as one with God; he who realises 'I am That'. For the Buddhists he then becomes Anāgāmi, 'he who does not return,' so called because it is expected of him that he will attain the next Initiation—Arhatship—in the same incarnation, after which, birth in a physical body, unless he so chooses, is no longer necessary in order to attain the final goal.

During the time intervening between the Third and Fourth Initiations he has finally to get rid of the remains of two more weaknesses.

4. Attachment to the enjoyment of sensation, typified by earthly love.

5. All possibility of anger or hatred.

IV. Between the Third Initiation and the Fourth there is the gulf of silence where the disciple hangs alone in the void with nothing on earth to trust to, nothing in heaven to look to, with even the vision of

the Supreme blurred as symbolised by the Agony in the Garden.

Then the Fourth Initiation—the Crucifixion and the Ressurrection of the Christ—is accomplished. He it is who has become the Christ crucified and therefore the helper of the world. Loneliness for him is over for ever, for he has found the One Life and knows it for evermore. He becomes the Paramahamsa, 'He who is beyond the 'I am He', according to the Hindu phraseology, where there is no longer even the distinction between 'I' and 'He', but where there is only the One; the Arhat, the 'Venerable', the Worthy, according to the Buddhist nomenclature, with no more compulsory incarnation for him.

At this stage he has completely to cast off five more weaknesses or fetters. When he stands upon the step of Arhatship, half his path from the first Initiation to Adeptship may be said to have been trodden, for he has then cast off five of the ten great fetters in an average of seven incarnations, and before him lies the task of casting off the remaining five, for which also, if he so chooses, an average of seven incarnations is allowed, though this average is in no sense a rule. The five remaining fetters of which the last remnants have to be cast off are:

6. Desire for beauty of form or for existence in a form—either in the physical or even in the heaven-world.

7. Desire for formless life—in the highest and formless planes of the heaven-world or even on the

Buddhic plane, which would merely be a less sensual form of selfishness.

8. Pride—Ahamkāra, the 'I'-making faculty which realises itself as apart from others.

9. Agitation or irritability. He must be perfectly unruffled by anything whatever that might happen to him.

10. Ignorance—Avidyā.

V. The Initiate then passes through the Fifth Initiation, and becomes the Jivanamukta, the liberated life, of the Hindus; the Asekha, one who has no more to learn, of the Buddhists. With the cycle of humanity accomplished and the ideal of Divine Manhood fulfilled, He stands the Perfect Man, Master of life and death, freed from all fetters that can bind, and with all powers given to Him in heaven and on earth. He has been born for the last time and has attained final salvation. He has gained eternal life and stands among the many Brethren of whom the Christ is the First born, has "become a pillar in the temple of my God who shall go out no more" and has now attained to the stature of the fulness of the Christ.

Q. How does the Adept now become a Master?

Ans. Having accomplished His pilgrimage, the Adept now sees, as stated before, seven Paths stretching before Him, seven paths of glory and of power, leading Him onwards in the great realms of superphysical life, all of which, save one, free Him for

ever from the burden of human flesh. As He stands gazing at these seven pathways, through the exquisite music which surrounds Him, there sounds a sob of pain, and He hears a cry from the world in its darkness, in its misery, in its spiritual starvation, in its moral degradation—the cry of humanity in bondage—and sees the gropings of the ignorant, the helpless and the blind. Then out of compassion, out of old sympathy for the humanity of which He is the flower, He turns backward to the world that He had left, and instead of casting away the burden of the flesh He takes it up and bears it still, in order that He may help humanity.

And so He becomes what we call a Master, a link between God and man, a liberated Spirit who is still willing to bear the burden of the flesh, in order that He may not lose close contact with the humanity that He loves, and who puts Himself at human service by the supreme act of renunciation—to remain in bondage till all are free, and to go to Nirvâna when all can go hand in hand with Him.

He has become a Saviour of the world, and having suffered and conquered all, He is able to 'help to the uttermost,' not by substitution of person, but by identity of nature; not by taking the place of the weak or the sinner, but by infusing His own strength into the weak, by permeating the sinner with His purity.

He is seeking through the world for some who have ears to hear the Wisdom, and who will answer His appeal for messengers to carry it to humanity at

large. He stands there waiting till we are willing to be taught, and give Him the opportunity which He has renounced Nirvâna to secure.

The Path to the Masters of the Wisdom is always open, and any one of us can tread it and achieve the goal that They have achieved; born of the Eternal Spirit it is the true birth-right of the human Spirit to know his own Divinity and then to realise and manifest it, to know the possibilities of his own nature and then to fulfil the purpose for which he came into the world; for the world exists for the unfolding of the Spirit and nothing less than Divinity is the true goal of man.

SHĀNTI

INDEX

PAGE

ADEPT, The, *see* Master
How He becomes a Master 285—287
Initiation of 277
Seven Paths before 217, 285
Adepts, The, *see* Masters
Number of, retaining physical bodies 251
Adeptship 281
Adhikāri 273
Æther of space 35
Agastya Rishi 247
Ahamkāra (Pride) 285
Ahuramazda 34
Alchemy 44
Alcoholic drinks and the T.S. 16
drinks, Effects of 265
Améshā Spéntās 34
Ammonius Saccas 4
Anāgāmi 283
Angels 3, 163
of Nations 252
Anger, Colour for, in astral body 59

PAGE

Anger, Fetter of 283
How to purify 266
Animal after death 208—209
and man, Difference between 70, 214
love, Thought-form of 180—181
obsession 100
soul 207
soul, What is 70
Animals, Brotherhood to 232
Cruelty to 21
Evolution of 18, 206—207
Reincarnation as 98—100
Anuloma 272
Anupādaka plane 40
Apollonius of Tyana 249
Arhat 284
Arhatship 282, 283, 284
Artificial elemental 159, 163
elemental, What is 179
Human 163
Arupa Loka 169
Loka—How named 42

PAGE

Aryan root-race 215, 216, 219, 241
Āryasangā 245, 250
Ascension of the Christ, The 279
Asekha 285
Astral body, The
  Appearance of, seen clairvoyantly 193—194
  Change in, during sleep 60
  during sleep 58
  Effect of thought on 174—175
  Fate of, after death 142—144
  Function of 58
  How formed 94—95
  Improvement of 59—60
  Meaning of colours in 58—59
  of average man 60—61, 193
  of developed man 58, 61
  of undeveloped man 58, 60, 193
  Rearranged after death 143—144, 146
  Shape of 58
  Use of 53
Astral corpse, Fate of 163—164
  counterpart 146
  death 157
  elemental 50

PAGE

Astral elemental essence 162, 179
  helper 147, 158, 197
  life after death, What is 148
  permanent atom 94, 95
  plane, Subdivisions of 41
  shade 99, 162
  shade, What is 163
  shell 99, 162, 171
  shell, What is 164
  slum 150
Astral world, The
  Extent of 39
  Factors of detention in 148—149, 156—157
  How named 40
  Inhabitants of 162
  Subdivided into three classes 149—151
  Surroundings of 149—150
  Time in 154
At the Feet of the Master 270
Atlantean root-race 215, 216, 219, 245
Ātmā 47, 68
  -Buddhi 205
  What is 69—70
Ātmic body, What is 72
Aura, What is 26

PAGE

Austral-American sub-race 246
Avidyā (Ignorance), Fetter of 285

BACON 250
Bahūdaka 282
Baptism, The 279, 282
of Jesus 244, 249
Besant, Dr. Annie, quoted 13
referred to 245
Bhagavad-Gita, quoted 10, 263—264
Bhakti Yoga, What is 264
Bhishma 117
Bigotry 5, 13, 271
Bigots 6
Binah 34
Blavatsky, Madame H. P. 247, 249
founded the T.S. 4
Bodhisattva 236, 240
Brahmā 33, 34, 203, 204
Brāhmana 222
Brotherhood
A Great 9
Law of 229, 230
of Man 25, 27
of Man and equality 226
of Man, Basis of 225
of Man—Duty towards elders 230

PAGE

Brotherhood
of Man—Duty towards equals 230
of Man—Duty towards savages 230
of Man—Duty towards younger souls 230
of Man, Emphasis on, in the T.S. 224
of Man in ancient world 228—229
of Man in social system 227
of Man, Realisation of 225—226
Practical 23
The Great White 229, 237, 275, 276
The Great White, Grades in 238
The Great White, —Object of its existence 238
The Great White, What is 238
to animals 232
to elemental essence 232—233
to lower kingdoms of nature 231
to vegetable kingdom 232
Universal 2, 6, 7, 231
Buchner, Ludwig, quoted 79

PAGE

Buddha, Lord Gautama, *see* Gautama Buddha
Buddhi in Man 68
What is 69—70
Buddhic body, What is 72
Buddhism 9, 13
Burial, Cremation preferable to 141—142

CARBO-HYDRATES 19
Causal body, The
Appearance of 53
Effect of thought on 174—175
How formed 213—214
How to improve 55
Meaning of colours in 54
of a savage 54
of advanced man 54
of the Master 254
Use of 53
What is 53
Why so called 53
Celibacy 23
Chain, Incarnation of a 217, 218
of globes 217
-period 218
Chakshusha Manu, The Lord 245—246
Character and motive 119—120

PAGE

Character, Built by thought 110—111, 175, 189—191
How to modify 133
Chemical elements 41
Chochmah 34
Chohān Initiation 238
Christ, The, quoted 225
Ascension of 279
Birth of 155, 279, 281
-body 72
-Child 155, 278
Crucifixion of 279, 284
Duality of Jesus and 243
in man 155, 156
Lord Maitreya as 243—244
-principle 156
Resurrection of 279, 284
Christ, The Pagan 249
Collins, Mabel 249
Confucius 245
Consciousness, Expansion of, at First Initiation 276
Kāmic, of man 58
Stages of unfolding human 219
Conversion 276
Cremation and etheric double 142
preferable to burial 141—142
Crookes, Sir William 43

PAGE

Cruelty, Crime of 97
Karma of 96
to animals 21

DAMA 271
Dead, How to help the 196
Prayers for the 159
Death, Advantage of knowledge of condition after 137—138
and desire-elemental 143—144
and sleep, Difference between 66—67, 140
Animal after 208—209
Astral 157
Astral body after 142—144
at old age, Advantage of 161
Attitude of mind after 148, 149
by accident 130—131
Change in a man by 147
Condition of a bad man after 152—154
Condition of a drunkard after 153
Condition of a man after 138
Condition of a man with rational interests after 152, 154—155
Death, Condition of a murderer after 153
Condition of a sensualist after 153
Condition of an ordinary man after 145—148, 152, 154
Etheric double after 140—141
Etheric double at 139, 140
Fear of 25
Grief of mourners after 158
Grief of mourners at time of 140
Last thought before 162
Life after 137—171
Meeting loved ones after 160
of a babe 82, 84, 88—89
Prāna after 140
Prāna at 139
Rearrangement in astral body after 143—144, 146
Review of past life at 139
Second or astral 138, 164
Sudden 161—162
Time and manner of 132—133

PAGE

Death, Time of unconsciousness after 140
What is 138
Desire, Binding element in Karma is 135
-elemental 49—51, 137
-elemental after death 143—144
-elemental of high type 145
-elemental, Thraldom of the 145
makes opportunities 110, 111—112
-nature—How modified 134
What is 111
Destiny 106
and God 113—114
Explained by Law of Karma 108—109
First thread of the cord of 110, 133
How to modify 133—135
Human, Three theories for 106—109
Man is master of his own 16, 25, 109, 125
Result of chance 107
Second thread of the cord of 111—112, 134
Third thread of the cord of 113, 134

PAGE

Destiny, Three factors of 110—113
Three threads of the cord of 110—113, 133
What is 123
Will of God 107
Devachan, How named 42
State of a man in 164
What is 72, 164
Devas 34, 163
Dharma, What is 221
Diogenes Laërtius 4
Discipleship, Qualifications for 265, 267—268
Discipline of Life 265—267
Divine Plan 4
Djwal Kul (D. K.), The Master 250

EGO, The
and permanent atoms 95
Conditions for final liberation of 101
Descent of 47—48
Development of 52
Functions of 48
Garments of 138
Goal of 48
Habitat of 169
has no sex 97
How formed 213—214

PAGE

Ego, Memory of the 77
of a babe dying young 88—89
of a child at birth 80
Real life of the 75
reviews past life at death 139
Union of, and Monad 277
Union of personality and 277
What draws him to reincarnation 101
What is 47, 48
Why he reincarnates 97
Withdrawing at death 163
Work of the 47—48
Egos, Group of 92
Hatred between 93
Link between 93
Love between 93
Number of human 82—83
Relationship between 93
Electrons 43
Elemental, Artificial 159, 163
Artificial, What is 179
Astral 50
Desire- 49—51, 137, 143, 144, 145
essence, Astral 162, 179

PAGE

Elemental essence, Brotherhood to 232—233
essence, Effect of thought on 179
essence, Mental 178
essence, What is 49, 201—202
kingdoms, Building of 202
Mental 49—51
Physical 49, 51—52
Elijah 90
Energy, How to avoid wasting our 191—192
Etheric corpse 142
double 68
double and cremation 142
double at death 139, 140
double, Colour of 63
double, Defective 121
double during sleep 140
double, Fate of, after death 140—141
double, Shape of 63
double, Use of 63
double, What is 62—63, 139
mould 118
Evolution, Compression of 28
How to forward our, by thought 187
Human, Planes of nature for 47

PAGE

Evolution, Human, Method of 214—215
Human, Object of 216
Human, Three critical points in 276
Law of 81, 91, 92, 101
Law of orderly 220, 221—223
Motive power of 200, 204
of animals 18, 206—207
of form 199
of Life 199—223
of Life in lower kingdoms 205—207
of Life, Purpose of 204
Meaning of 199
People in different stages of 8
Scheme of 217, 219
What is 204

FAIRIES 163, 232
Fatalism and Karma 116—117
Fetters, The Ten 281, 282, 283, 284, 285
Flesh diet 16—22
Freemasonry 276
Free-will 125, 127, 134
and Karma 124

GAMGEE, PROF., quoted 20

PAGE

Gautama Buddha, The Lord 236
Some information about 240—242
Gnomes 232
Gnostics, The 243
God and Destiny 113—114
and Solar System 29—45
Anthropomorphic, Reasons for non-belief in 29
Belief in 29
Extra-cosmic 29, 30
Fatherhood of 25
Immanence of 2, 7, 32
Manifested 3
Not eliminated by Law of Karma 113
Plan of 4
Seven Spirits before the throne of 34, 210, 211
Solar Logos is our 32
Special creation by 81
Will of 107
Goethe 91
Gotrabhū 273
Group of egos 92
-soul 212, 213, 214
-soul, Number of bodies for each 209—210
-soul, What is a 208

PAGE

HAMSA 283
Hatred between egos 93
Colour for, in astral body 59
Effect of, on astral body 193
Fetter of 283
Kārmic relationship of 132
Heaven, Bliss in 166—167
Condition of a man in 166
Dead man in, waiting for friends 168—169
Friends in 167—168
Higher 170
Kinds of 169—170
-life, Length of 170
Man in higher 170—171
Material 151
Not eternal 152
Personal Deity in 168
What is 151, 164
-world, Average period for persons in 103—105
-world, State of a man in 164—166
Hell 144, 153, 155, 166
Non-existence of 152
Heredity, Cause of bad 121
Law of 79—81, 86

PAGE

Heredity, Physical 118
Violations of the Law of 80—81
Hermes Trismegistes 241
Hilarion, The Master 249
Holy Ghost, The 33
Spirit, The 34, 203
Spirit, Descent of the 279
Hume 91
Hunyadi Janos 250
Hydro-carbons 19

IAMBLICHUS 249
Ignorance, Fetter of 285
Root of all evil 24
Image, Living 274
Incarnation as animals 98—100
in different sexes 97—98
of a chain 217, 218
Individualisation 210
Method of 212—214
Modes of 102
Individuality, What is 47
Initiate, Life and work of new 280—285
Initiation, Chohān 238
Fifth Great 277, 279, 281
First Great 226, 276, 277, 279, 280, 281

PAGE

Initiation, Fourth Great 279, 283
Hall of 280
Object of 276—277
of the Master 277, 279
Second Great 279, 282
Third Great 279, 283
What is 276—277
Initiations among Christian doctrines 278—279
Five Great 275, 280
Four Great 238
Initiator, Hierophant 280
The One 280
Inquisitors 96, 97, 119
Instincts, What are 209
Intelligence in man 47, 68, 69
Interval between lives 102—105
Intuition in man 47, 68, 70
Irritability, Colour for, in astral body 59
Colour for, in mental body 56
Effect of, lasts for 48 hours 192
Fetter of 285
How to cure another of the habit of 195
How to remove 190

PAGE

JEALOUSY, Colour for, in astral body 59
Jesus, The Master 243, 245
Baptism of 244, 249
Duality of, and the Christ 243
Some information about 249—250
Jivanmukta 285
Jivātmā 94
Jnana Yoga, What is 264
John the Baptist 90

KABBALA 90
Kāma 70, 163
-Manas 69, 70, 179
What is 68
Karma 106—136
and accidents 130
and destiny 108—109
and exertion 117
and failure in business 128
and fatalism 116—117
and free-will 124
and motive of action 118—120
and suffering 129
and suffering of holy persons 130
and time and manner of death 132—133
Binding element in 135

PAGE

Karma, Burnt up by knowledge 136
Collective 130, 131
How to cease generating new 135—136
How to exhaust past 135—136
How to mould deliberately 133—135
Kriyamāna 122, 125
Kriyamāna, What is 124
Law of 3, 16, 27, 74, 88, 89, 92, 97, 108, 109, 113, 114, 117
Law of, does not eliminate God 113
Law of,—Its religious version 109
Law of,—Its scientific statement 109
Law of, What is 108—109
Lords of 95, 96, 121, 122, 123, 124, 127, 130, 131
Meaning of 108
No punishment in 127
of cruelty 96
of material prosperity 129
of sudden death 131
Prārabdha 122
Prārabdha, Three classes of 125—126

PAGE

Karma, Prārabdha, What is 123—124
Ready money 129
Sanchita 122, 130, 131
Sanchita, What is 123
Three kinds of 123—124
Yoga 259
Yoga, What is 258, 264
Kether 34
King of the World, The 34
see "The King"
"King, The" 235
Pupils of 239, 240
Some information about 239—240
Work of 235
Krishna, Shri 177
Child 243
Lord Maitreya as 242—243
of the Gopis 243
of the Mahābhārata 243
Krishnamurti, J. 245
Kshattriya 221
Kuthumi (K. H.), The Master 250
Founder of the T.S. 247
Some information about 248
Kutichaka 281

LĀO-TSZE 245

PAGE

Law of Brotherhood 229, 230
of Causation 25
of Evolution 81, 91, 92, 101
of Heredity 79—81, 86
of Karma 3, 16, 27, 74, 88, 89, 92, 97, 108, 109, 113, 114, 117
of Reincarnation 16, 27, 114
Leadbeater, Bishop C. W. 245, 247
Lemurian root-race 215, 216, 239
Light on the Path 249
Living image, what is 274
Logoi, Cosmic 33
Cosmic Planetary 32, 33—34
Solar Planetary 34
Logos, Cosmic 32
Manifested 32
Solar 32, 33
Unmanifested 31
Lord of the World, The 235
Lords of Karma, The 95, 96, 121, 122, 123, 124, 127, 130, 131
Lords of the Flame 239

MĀDHAVĀCHĀRYA 245
Mahāchohān, The
Some information about 245

PAGE

Mahāchohān, The
Work of 236
Mahādeva 33, 203, 213
Mahāparā nirvānic plane 40, 202
Maitreya, The Lord
as Shri Krishna 242—243
as the Christ 243—244
House of 247
Pupils of 245
Some information about 242—245
Successor of 248
Man and animal, Difference between 70, 214
Bodies of 72
Brotherhood of 25, 27, 224—230
Buddhi in 68, 69—70
Change in, during sleep 65—66
Constitution of 46—73
Effects of thought on 174—175
Intelligence in 47, 68, 69
Intuition in 47, 68, 70
Latent powers in 14, 17, 44
Master of his destiny 16, 25, 109, 125
Seven principles of 67—68
Solidarity of 2

PAGE

Man, Soul of 47, 68, 70
Spirit in 47, 68
Manana 256
Manas, 47, 68, 70, 75
and thought 172
Kāma- 69, 70, 179
Lower 163
What is 69
Mānasic plane, How named 40
Manichæans, The 243
Manodvārāvajjna 270
Manu 235, 236
Chakshusha, Lord 245—246
Vaivasvata, Lord 245—247, 248
What is a 235
Marriage and Theosophy 22—23
and Yoga 23
Mars men 211
planet 218, 240
Masonry 250
Master, A
How the Adept becomes 285—287
What is 233—234
Master, The, *see* also "Adept"
Aura of 254
Causal body of 254
How a man is led to seek 263—265
How He employs His pupils 261—262

PAGE

Master, The
How He knows a future disciple 263
Initiation of 277, 279
Recognition of 253—254
Son of 275
Masters, The
Four ways to 255—256
guide people to join the T.S. 257
M. and K.H.—Real Founders of the T.S. 247
Number of 251
Physical bodies of 251
Way to 255—287
Why They do not remove crime and misery 262—263
Why They do not take more pupils 262—263
Work of 251—253
Materialism 4, 14
Max Müller 90
Memory of past lives 76—78
of the ego 77
Mental body, The
Death of 170
Effect of thought on 174
Function of 55
How formed 94—95

PAGE

Mental body, Meaning of colours in 55—56
Method of growth of 56
of selfish man 56—57
Segments in 57
Shape of 55
Shape of, of good man 57
Shape of, of selfish man 57
Use of 53
Mental elemental 49—51
permanent unit 94, 95
plane, Subdivisions of 42
Mercury planet 218, 240
Lords of 240
Metempsychosis 98—99
Monad 213—214
Descent of the 47
Union of, with ego 277
What is a 46, 48, 202—203
Monadic essence 49, 201
plane, How named 40
More, Sir Thomas 251
Moryā (M.), The Master 249
founded the T.S. 247
Future Manu of sixth root-race 246, 247
Inner Head of the Inner School of the T.S. 257

PAGE

Moryā (M.), Some information about 247
Mourners, Grief of 140, 158
Muhammad 245
Mumukshuttva 272

NĀGĀRJUNA 245
Master K.H. as 248
Narcotics, Effects of 22, 265
Nature-spirits 162, 232
Neo-Platonic Schools 249
Neo-Platonism 3
Neptune planet 218
Nidhidhyāsana 256
Nilgiri Master, The 247
Nirmānakāyās 162, 237

OCCULT Hierarchy, The
Members of 253
Three departments of 235
What is 234—237
Olcott, Col. H.S. 247, 248
founded the T.S. 4
Opportunities are made by desire 110, 111—112
How gained 113
How to make 134
Small, bring greater 120
Wasted, result in frustrated longings 120

PAGE

Origen 90
Orpheus 241
Orphism, Schools of 155
Outpouring, First Great 49, 200—201
Second Great 49, 201—202, 213
Third Great 202—204, 207, 213
Outpourings, The Three Great 36, 200—204
Ovid 90

PAGAN Christ, The 249
Parabrahman 31
Paramātmān 31
Paramahamsa 284
Parānirvānic plane 40
Parikamma 271
Parivrājaka (Wanderer) 281
Path, The
Among the Musalmans 278
First qualification for approach to 260
Leading to Perfection 277—278
of Discipleship, First step on 260
of Holiness of the Hindus 278
of Illumination of Christian Church 278

PAGE

Path, The
of Purification of Christian Church 278
of Union of Christian Church 278
Official period of 258
Probationary, *see* Probationary Path
Proper 257
Proper, Four stages on 280
Three divisions of 257
Paths, Seven, before the Adept 217, 285
Paul, S. 155
Permanent atoms 94, 95
Personality, Union of, with ego 277
What is a 48, 69
Physical body and Theosophy 62
body, Reason for deformed 96
elemental 49, 51—52
heredity 118
permanent atom 94, 95
Planes of nature
How named 40
What are 37
Where located 39
Planetary Logoi, Cosmic 32, 33—34
Logoi, Solar 34
Scheme 219
Spirits 34

PAGE

Plato 90, 245
Prāna 63, 68, 141
  at death 139
  Fate of, after death 140
  What is 64—65
Prayers for the dead 159—160
  Helping the dead by 196
Predestination 106
Pride, Colour for, in mental body 56
  Fetter of 285
Principles of man, Seven 67—68
Probation 257
  Method of taking a man on 268
  Object of 268—269
  Tests during 269
Probationary Path, The
  of the Buddhists 278
  of the Hindus 278
  Period for that stage 273—274
  Qualifications for approach to 267—268
  Two requirements to enter 265—268
  What is 257
  Work on 269—273
Probationary pupil, The
  Life of 269—273

PAGE

Probationary pupil, The
  Qualifications required of 269—273
  Relation of, to his Master 273—274
Proteins 19
Proto-elements 41
Protyle 43
Pupil, A
  Expectations from one who aspires to be 261
  How he gets initiated 280
  How taken on Probation 268
  Meaning of becoming 261
  Probationary, *see* Probationary pupil
  Relations of, to his Master 273—275
  Senior 268, 275
  Son of the Master 275
  Tested during Probation 269
  Three stages of his contact with his Master 273—275
  Why taken on Probation 268
  Work of 261—262
Pupil, An accepted
  Relation of, to his Master 274—275

PAGE

Pupil, An accepted
What is 274—275
Pupils of Lord Maitreya 245
of "The King" 239, 240
Purānas, The Hindu 240
Purgatory 151, 152
Pythagoras 90, 250
Master K. H. as 248
Pupil of Lord Maitreya 245

RADIATING vibration of thought 174, 175—178
Rajas 258
Rakoczi, The Master 250
Rāmānujāchārya 245
Master Jesus as 249
Rays, The Seven, What are 210—212
Reincarnation 74—105
and death of a babe 88—89
and Education 79
and Intelligence 78—79
and Law of Heredity 79—81, 86
and savage 85—86
and sex 97—98
as animals 98—100
Character explained by 86
Criminal explained by 88

PAGE

Reincarnation
Ending of 101—102
Factors which determine 91—92
Goal of 101
in different sexes 97—98
in Religions 89—91
Law of 16, 27, 114
Method of 75
Necessity for 83—88
Number of people believing in 90—91
Object of 74—75
What draws an ego to 101
What is 74
Religion and Theosophy 1, 11
and Theosophy, Difference between 12
Basis of 7
Heart and life of true 14
of a savage nation 8
of Theosophy 10—11
Religions and Reincarnation 89—91
Basis of all, is Theosophy 10
Essentials of all, are the same 9
Origin and essence of all 7
Reason for variety of 7

PAGE

Religions, Reason for apparent differences between various 8
Repentance of sins 115—116
Resurrection, The 98—99
of the Christ 279, 284
Robertus the Monk 250
Root-race, Aryan 215, 216, 219, 241
Atlantean 215, 216, 219, 245
Lemurian 215, 216, 239
Meaning of 215—217
Sixth 216, 217, 246, 247
Sub-races of the Aryan 246
Rosenkreuz, Christian 250
Rupa Loka 169
Loka—How named 42

SAKADĀGĀMI 282
Salvation 233
What is 155
Samādhāna 272
Samyojana (Fetters) Ten 281
Sanaka 240
Sanandana 240
Sanātana 240
Sanat Kumar 239
see also "The King"
Sarthon, Egyptian priest 248

PAGE

Satan 30
Sat-sang 255
Sattva 258
Saturn men 211
planet 218
Savage after death 85
Causal body of a 54
Explained by Reincarnation 85—86, 88
Interval between lives for a 104
Our duty towards a 230
Selfishness, Colour for, in mental body 56
How to burn up 267
Result of 119
Sensualist, Condition after death of a 153
Sensuality, Colour for, in astral body 59
How to purify 266
Serapis, The Master 248—249
Sex and Reincarnation 97—98
Shade, Astral 99, 162
Astral, What is 163
Shama 271
Shamballa 240
Shatshampatti 271
Shell, Astral 99, 162, 171
Astral, What is 164
Shiva 33, 34, 203
Shraddhā 272

PAGE

Shravana 255
Sri Krishna 177, 243
Lord Maitreya as 242—243
Shudra 221
Sins, Forgiveness of 114—115
Repentance of 115—116
Sleep and death, Difference between 66—67, 140
Astral body during 58, 60
Change in a man during 65—66
Etheric double during 140
Helping others during our 196—197
Solar Deity 33, 34, 36
Logos 32, 33
Planetary Logoi 34
System and God 29—45
System—How formed 35
System, Ten chains of our 218
Solomon, The Wisdom of 90
Son of the Master 275
Sonship 275
Sotāpatti 282
Soul, Age of the 79, 228
Animal 70, 207

PAGE

Soul, Group-, *see* Group-soul
How formed 213—214
Human, What is 47, 68, 70
Ordinary conception of the 47
Spirit, Birth of the 279
Holy 34, 203
Holy, Descent of the 279
in man 47, 68
Spirits, Planetary 34
Seven, before the throne of God 34, 210, 211
Spiritualism 44
Spiritualists 150
Subba Row, Swami T. 247
Subplanes 41—42
Sub-race 214, 218
Austral-American 246
Meaning of 215—217
Sufi 278
Sufism 1
and Reincarnation 90
Suicides are found in astral slum 150
Condition of, after death 153
Summerland 150
Superstition 271
Fetter of 282
Killed out by Theosophy 5

PAGE

TAMAS 258
Tanhā 101, 171
Tehuti or Thoth 241
Theosophical conception of God 31
position defined 13
Theosophical Society, The
Advantages of joining 26—29
and alcoholic drinks 16
and Brotherhood 16, 224
and Theosophy, Relation between 3
and Vegetarianism 16—22
Aspirant helped by 256—257
Cardinal policy of 13
Effort by members of 257
First object of 6
Founded by Masters M. and K.H. 247
Growth of 5
Inner school of 257
Joining 26—29, 257
Motto of 11
Outer Head of the Inner School of 257
People guided by Masters to join 257
Second object of 7, 9
Third object of 13
Three objects of 6

PAGE

Theosophical Society, When started 3—4
Theosophical System, Eclectic 3
Theosophist, Reasons for becoming a 24—25
True 12
Theosophy, Advantage of the spread of 6
and marriage 22—23
and Modern Science, Antagonism between 14
and narcotics 22
and philosophy 15—16
and physical body 62
and religion 1, 11
and religion, Difference between 12
and Science 15
and the T.S., Relation between 3
and wine 22
A religion 10—11
Basis of all religions 10
Division of, into two sections 27
Esoteric School of 27
Essence of 2
Foundation of all exoteric religions 1
Key to all religions 11
Modern, What is 15

PAGE

Theosophy, Outline of its teachings 2—3
Practical application of 26
Reasons for dislike to 5—6
Ten Good Reasons for 24—25
Ultimate object of 14
Usefulness of 4
What is 1—2, 1—29
Why some man takes it up immediately 77
Thought builds Character 110—111, 175, 189—191
can modify desire-nature 134
-control 267
-control, How to acquire 188—189
Direct and indirect actions of 173
Effect of, on astral body 174—175
Effect of, on causal body 174—175
Effect of, on mental body 174
Effect of, outside of man 175—180
Effects of 173—180
Effects of, on man 174—175
-form, Colours in 180

PAGE

Thought-form, Creation of 178
-form of animal love 180—181
-form of love of mother 181
-form of selfish love 181
-form, What is a 179
-forms at a funeral 181—183
-forms by prayer 159
-forms in a church 180
-forms of pure devotion 181
-forms, Principles for production of 180
-forms, Selfish 165
-forms, Three classes of 183—186
-forms, Unselfish, in heaven 165
Habit of, — How created 110—111
How it shows itself 172
Last, before death 162
-power, Character built by 189—191
-power, Evolution forwarded by 187
-power, How to help others by 194—196
-power, Its Action and Use 172—198
-power, Scriptures of the world on 172—173

PAGE

Thought-power, Use of knowledge of 187—198
Radiating vibration of 174, 175—178
What is 172
Thoughts, aimed at others, Effects of 183—184
Habitual, Effect of 185
Self-centred, Effects of 184—185
Useless, How to avoid 188
Vague, Effects of 185—186
Titiksha (Endurance) 272
Transfiguration, The 279, 283
Transmigration 98—99
Triad, Higher 68
Trishna 101
Truth, Many-sided 8
No religion higher than 11
Same in all religions 9—10
Tsong-khā-pā 244

UNIVERSAL Brotherhood 2, 6, 7, 231
Upachāro 271
Uparati 271
Uranus planet 218

VAIRĀGYA 270
Vaishakh ceremony 242
Vaishya 221
Vaivasvata Manu, The Lord
Some information about 245—247
Successor of 247, 248
Vaughan, Thomas 251
Vegetarianism and the T.S. 16—22
Venetian Master, The 248
Venus, Lords of the
Flame came from 239
men 211
planet 218
Virgil 90
Vishnu 33, 34, 203, 204, 205
Vitamins 19
Viveka 270, 277
Vivisector, The 97, 119
Voice of the Silence, The
quoted 102, 116
How written 249
Vulcan planet 218
Vyāsa 241

WEALTH, Cause for 112
Evil effects of 129
White Island, The 240
Wisdom of Solomon, The 90
World-period 219
World-Teacher, The 9, 240

PAGE

World-Teacher, The
Recent Advent of 245, 253
What is 236
Work of 236
Worry 271
Effect of, on astral body 193
Energy wasted by 191

YOGA and marriage 23

PAGE

Yoga, Bhakti, What is 264
Jnāna, What is 264
Karma 259
Karma, What is 258, 264
Science of 264

ZARWĀNE Akrané 31
Zoroaster 241
Zoroastrianism 9, 31, 34
Key-word of 173

Printed by A. K. Sitarama Shastri, at the Vasanta Press, Adyar, Madras.

THEOSOPHY EXPLAINED

In Questions and Answers

BY

P. PAVRI, B.Sc., L.C.E.

With 4 coloured illustrations

Revised and nearly doubled—over 550 pages

Price: { **Indian Edition, Boards, Rs. 2-12**
Foreign Edition, Cloth and gold, Rs. 4-8

" . . . *This work of Mr. Pavri will undoubtedly be found very useful by a large number of those who are approaching Theosophy. The questions have been carefully selected and deal with ten topics—*

" WHAT THEOSOPHY IS ; GOD AND THE SOLAR SYSTEM ; THE CONSTITUTION OF MAN ; REINCARNATION ; KARMA ; LIFE AFTER DEATH ; THOUGHT POWER : ITS ACTION AND USE ; THE EVOLUTION OF LIFE ; BROTHERHOOD ; AND THE MASTERS AND THE WAY TO THEM.

" . . . *He will have a circle of students to whom this book will bring great help. The answers are very readable, and the easy style of writing enables the author to keep the attention of the enquirer. The book is a welcome addition to our Theosophical literature.*"

C. JINARAJADASA.

" It is impossible to over-estimate the value of this book. Every one of the rather troublesome questions that are continually being propounded to the Theosophist is here stated and adequately dealt with. The answers to the supposed questions are all clear and exhaustive. We realise that this definite and orderly method of instruction is one of the many assets of the scientific mind . . . We can confidently recommend this volume to every class of Theosophist."

Theosophy in Australia

" . . . It is with regard to this practical aspect of Theosophy that Prof. P. T. Pavri has compiled his work, so as to place the whole subject in clear and decided light before the general reader . . . That his presentation has been eminently successful will be apparent to all who glance through the pages of the book, which is most conveniently arranged so that it is equally useful to the continuous reader and one who prefers to dip here and there.

"I should strongly recommend this book also to Theosophical study groups in Lodges and elsewhere, particularly as a Theosophical dictionary or companion to be resorted to when difficulties and doubts arise. It is up-to-date, and full of useful detail."

ERNEST WOOD,
Principal, Sind National College.

" . . . Prof. P. T. Pavri of the Sind National College has just written the above book . . . Altogether the book is an acquisition to Theosophical literature. It will be a splendid class book for groups of students as well as a propagandist. Members of the T.S. will do well to present it to enquiring friends . . . "

The Cherag.

Ten chapters presenting Theosophy in systematic form. A Theosophical dictionary; up-to-date and full of useful detail . . .

The Messenger.

Second edition, revised and enlarged—over 550 pages

With four coloured illustrations

Price: { **Indian Edition, Boards, Rs. 2-12**
Foreign Edition, Cloth and gold, Rs. 4-8

Mr. Pavri's book is a mine of information on Theosophic subjects . . . his arrangement of this material is decidedly original, and he displays it in lucid and convenient form. The book is practically a compendium of the whole Theosophic philosophy, and one cannot touch any given subject—Vegetarianism, the Masters, Hell or the Constitution of Man—without finding it exhaustively dealt with. The orderly method of this book makes it useful for study in class as well as for the general reader, and a copious index gives it the value of a dictionary. It is worth the while of every Theosophist to possess this useful book.

The Australian Theosophist.

. . . It has been well arranged in ten sections, which, with a copious index, makes it an easily accessible reference on all main Theosophical issues. A book of great usefulness to those who aspire to platform work, and an Encyclopædia of Theosophy to all ardent students.

Theosophy in New Zealand.

. . . This is a work which is, in effect, an encyclopædia of Theosophy, . . . the most useful introduction to that subject put out by the Theosophical Publishing House. It makes use of the question-and-answer method, and is therefore a reference work which will probably meet the exact need of most enquirers.

The Occult Digest.

The second edition of this excellent *vade-mecum* of Theosophy is greatly enlarged, and forms a veritable mine of information on Theosophy and allied subjects. It is a bulky volume of nearly 550 pages, with an exhaustive alphabetical index, which adds to its usefulness . . . The book may be aptly termed "Theosophy in a Nutshell" as it touches upon almost all the subjects treated in the vast Theosophical literature . . .

The Cherag.

This book, in the form of questions and answers on the broad teachings of Theosophy, both in their fundamental principles and their application in life, . . . has become nearly double its original in size and up-to-date in its contents. The book is sure to continue its usefulness to Theosophical students and others who wish to understand what Theosophy stands for.

The Theosophist.

To be had of :

T. P. H., Adyar, Madras.
Indian Book-Shop
Benares City

Mr. P. Pavri, B.Sc., L.C.E.
Theosophical Society
Adyar, Madras.

THE WORLD-TEACHER

In Questions and Answers

BY

P. PAVRI, B.Sc., L.C.E.

Pp 337. Cloth and Gold. Price Rs. 2-8, postage extra

" . . . The subject has been treated in a comprehensive manner, not only in the light in which a Theosophist or a member of the Order of the Star . . . receives it, but in the more valuable aspect of how it strikes an average sceptical man of the world . . . The author has described at great length the work of the future, . . . which will help everyone . . . at least to understand the main streams of world's progress and fit himself into it, suitably to one's temperament and capacities . . . "

The Theosophist.

" . . . Mr. Pavri has winnowed and classified all the available information in the writings of Dr. Besant and Bishop Leadbeater on this special subject and presented it in a most admirable arrangement . . . Every aspect of the Coming is exhaustively treated. The book is in a sense a Star encyclopædia and a Star worker or lecturer needs only to glance through it to realise the great help which he may derive from it by delving deeper."

The Australian Star News.

" . . . an excellent and very readable resume of the subject."

RT. REV. J. I. WEDGWOOD.

" I congratulate you on the excellent work you have done."

RT. REV. G. S. ARUNDALE.

" It is excellent. Krishnaji sends you his very sincere thanks and hopes it will have a wide circulation."

D. RAJAGOPALACHARYA.

Available at :

The Indian Star Headquarters Adyar, Madras S.

The Indian Book-Shop Benares City

THE MESSAGE OF THE STAR

In Questions and Answers

Abridged from 'The Coming World-Teacher'

By P. PAVRI

Price : As. 2 ; 50 Copies, Rs. 5 ; 100 Copies, Rs. 8 ; 1,000 Copies, Rs. 75

The Indian Star Headquarters, Adyar, Madras

थिआसोफ़ी यानी ब्रह्मज्ञान

(सवाल जवाब के रूपमें)

THEOSOPHY (in Hindi)

In Questions and Answers

467 pages

Price: { Boards, Re. 1 / Cloth, Re. 1-4

"... मैंने अपनी स्त्री मंडलीमें इस पुस्तकको पढ़कर सुनाया और समझाया। पहले भी थिआसोफ़ीकी और दूसरे विषयोंकी कई हिन्दी पुस्तकें पढ़ी जा चुकी हैं परन्तु यह सबसे सरल मालूम हुई .....

"इसकी बोली ऐसी है कि चाहे हिन्दी बोलनेवाले हों चाहे उरदू बोलने वाले और पढ़े हों चाहे अनपढ़े सब की समझमें बराबर आती है। इसलिये मैं इस पुस्तक की सब हिन्दुस्थानियोंको पढ़नेके लिये सिफ़ारिश करती हुं ....."

द: इन्द्रकुमारी
धर्मपत्नी रावबहादुर
बाबू श्यामसुन्दरलालजी
साहब सी. आई. ई.

Indian Book-Shop
T. S. Compound
Benares City

Prof. R. K. Kulkarni
Theosophical Book-Depot
Lashkar, Gwalior